

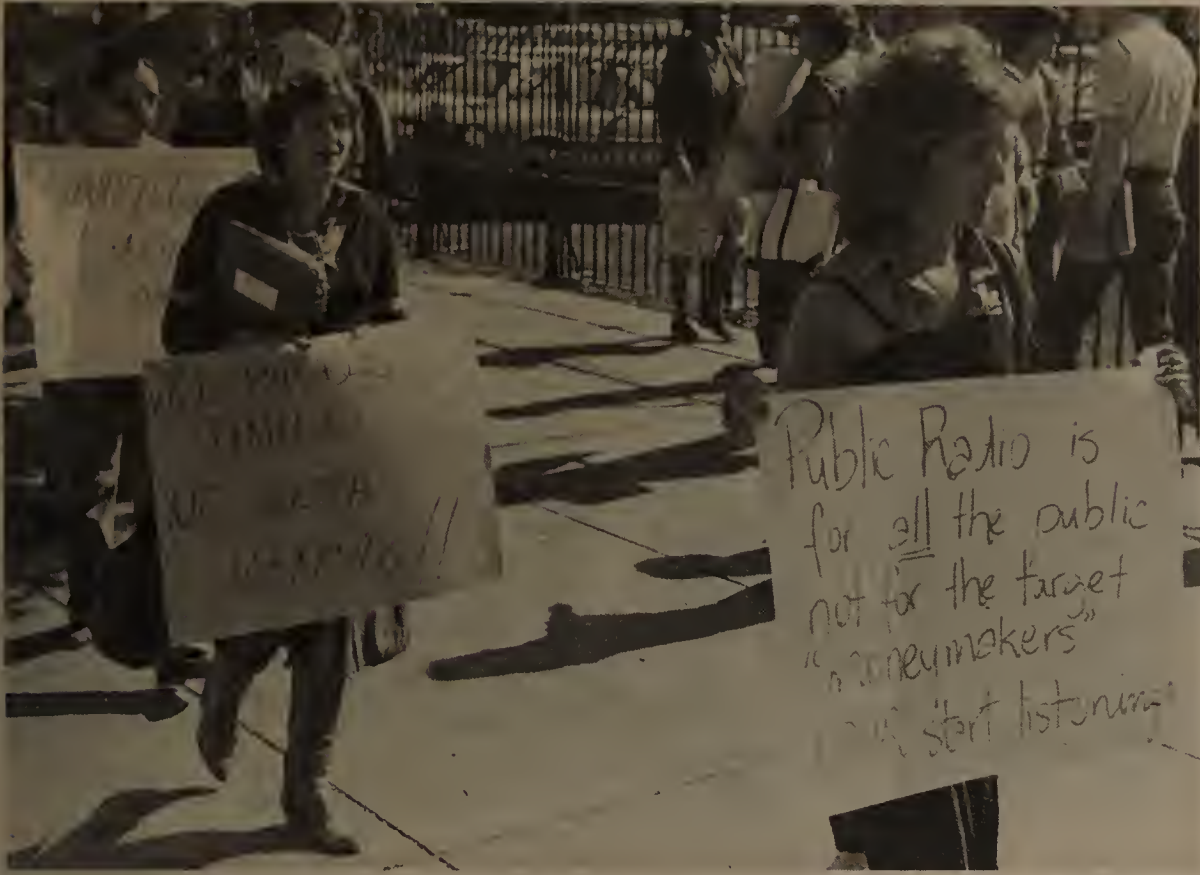
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Susan Fleischmann

Listeners Picket WBUR Over Programming Cuts

By Jil Clark

BOSTON — Latinos, blacks, lesbians and gay men picketed last Wednesday in front of public radio station WBUR, the Boston University station considered by many to be the most progressive station in Boston. The picket was organized by a group of about 20 people who had met three times in September with the station's manager, Jane Christo, to demand that "special interest" programming cuts be canceled.

The cuts, which went into effect on Sept. 15, include a paring down of black and Latino programs and elimination of programs for the elderly and for lesbians and gays.

According to Christo, the changes were part of an overall shift of programming that was necessary in order to concentrate news and public affairs programming in the peak radio listening hours (roughly, commuting hours).

Christo has pledged to cover minority issues during these times in short pieces up to 2½ minutes in length. She maintains that, with this format, WBUR will better serve minorities, since more people will be tuned in.

Those opposed to the changes claim that minority listening habits are not necessarily the same as those of white, middle-class Americans. They pointed out that people who can't afford a car are not part of the "drive-time" audience.

At their second meeting with Christo on Sept. 18, Latinos, blacks, lesbians and gay men pointed out that Arbitron, the ascertainment service used by WBUR, states in its brochure that it does not ascertain the listening needs of Boston's Latinos. The group claimed that Arbitron, in its recent ascertainment of the black community here, successfully contacted only a handful of black people. Christo admitted that no attempt had been made to ascertain the radio listening needs of the lesbian and gay communities in Boston.

"Do you think 2½ minutes [news spots] a few times a week are going to tell you what's happening in your community?" Ann Maguire, long-time host of

GayWay, asked the picketers. "That's what WBUR thinks."

Over a loudspeaker, Maguire told passersby and the Boston University students who lay on the lawn sunning themselves, "WBUR wants to be a lily-white station. What they're interested in is numbers [of listeners]. They want to cut out minority programming and put on rock."

The line grew longer as picketers chanted (to the tune of "Mickey Mouse"), "B-U-R, N-P-R, M-O-N-E-Y," and other slogans denouncing WBUR's cut backs as racist, sexist and non-responsive to the public. [N.P.R. is National Public Radio.]

GCN asked Jose Masso, one of the organizers of the picket and the host of *Con Salsa*, about the purpose of the picket. "I'm not so interested in its effect on Jane Christo as I am in its energizing us and the students at B.U. I want students and the public at large and us to realize that there are other ways to make changes. I want the station to realize this, too. I want the station to realize

that we're serious about what we're doing."

Contacted by GCN, Christo said that the demands of the picketers are "unreasonable."

"If you want to know if I'm

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Gay Power, Gay Politics 'Unfair,' Says Council

Compiled by John Kyper

DES MOINES, IA — The National News Council, meeting in this city during the week of Sept. 15, has decided that CBS was "unfair" in part of the television documentary portrayal of San Francisco, "Gay Power, Gay Politics," which aired in April (see GCN, Vol. 7, No. 41).

The action was the result of a 20-page complaint written by San Francisco gay journalist Randy Alfred.

Narrated by Harry Reasoner,

Gay Power, Gay Politics purported to tell the story of "how the gays in San Francisco are using the political process to further their own special interests — just like every new minority group before them."

But the show drew fire from many lesbians and gay males who felt that it unfairly implied that gay activists were pressuring political leaders for license for public sex, sadomasochism, and recruitment of children in public schools.

The Council disagreed with Alfred's contention that CBS overstated the importance of an apology made by Mayor Dianne Feinstein during her campaign for remaks made to a women's magazine about her concern for "community standards" being broken by gay behavior.

According to the Council report, the program treated that aspect of the mayoral campaign and lesbian and gay involvement in it fairly, with the exception of one instance of clear distortion.

In that instance, CBS acknowledged that it inserted applause in a tape of Feinstein's apology for her earlier remarks where there had been no applause. "CBS News has acknowledged that . . . it violated the network's own standards and has offered an apology for that violation," the council report states.

By a 10-1 vote, the council found "unfairness in the presentation of sexual issues. By concentrating on certain flamboyant examples of homosexual behavior, the program tended to reinforce stereotypes. The program also exaggerated political concessions to gays and made those concessions appear as threats to public morals and decency."

The council said that Alfred's complaint was "warranted as it applies to the treatment of sadomasochism, the demystification project [informing school children about homosexuality], the Halloween party and the transition from a discussion of decadence to the Beaux Arts Ball."

However, the program's treatment of public sex in Buena Vista Park was exempted from the

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Open Lesbian Fighting Army Over Discharge

Compiled by Jil Clark

SAVANNAH, GA — A board of officers at Fort Stuart will decide on Oct. 6 whether an open lesbian will be discharged from the Army. Private 2nd Class Carol Nichols, who came out last spring with the intention of challenging the Army's policy regarding homosexuals, now faces an "administrative separation" from the military based on a misconduct charge: "homosexual acts."

Nichols will not have a hearing, since there is no need to determine whether she is a lesbian. The decision of the board of officers will automatically be recommended to the commanding officer of Fort Stuart. Nichols's attorney, Peter Emmons, expects the board will recommend a discharge.

Last month, Emmons asked the U.S. District Court in Savannah to impose a temporary restraining order on the Army, which had begun discharge proceedings against Nichols. Emmons stipulated that a soldier's homosexuality doesn't interfere with the performance of her/his job in the Army and that, therefore, the Department of Defense rules regarding homosexuals are unconstitutional.

The court, however, declined to

rule on the merits of the case until after the Army has made its decision.

"[This decision] hurts us because it will take time to go through administrative proceedings," said Emmons, "and that's time that Carol Nichols won't be paid for because she will probably be discharged and have to go through a drawn-out process of appeal."

Emmons told GCN that other women at Fort Stuart have recently been charged with homosexuality. He said that, apparently, one of these women had a list of all lesbians at all of the bases to which she'd been assigned. Emmons thinks that Army officials somehow got hold of the list at Fort Stuart.

Recently, Emmons said, two women at Fort Stuart were faced with dismissal for homosexuality. The two volunteered to leave the Army and received "general discharges, which the army has recently offered to upgrade to "honorable."

If Nichols is discharged, Emmons plans to return to district court to demand that the Army "find a relationship between private sexual acts and the ability to be a soldier."

Army Booting Four More

Compiled by Jil Clark

ATLANTA, GA — Four women soldiers at Fort McPherson were discharged from the army last week for alleged "homosexual tendencies and acts." Charges are pending against an officer and a fifth enlisted woman. The names of the women, who were military police before the investigation began last spring, are not being released at their request.

According to Liz Throop, co-coordinator of the First Tuesday Association (a lesbian and gay political group), the discharges are honorable but mention homosexuality as the reason for discharge. Throop told GCN that the military attorney for the four women, a Captain Stevens, had earlier guaranteed that they would receive honorable discharges with no mention of homosexuality if they agreed not to demand a hearing on the charges. The women, out of concern for their future ability to get a job, accepted Stevens' offer.

Throop alleges that military per-

sonnel "rushed the four women through discharge procedures" while Capt. Stevens was out of town on Sept. 23 and 24.

Stevens told GCN that he could not comment on the case "according to trial defense service operating procedure."

Gene Gererro, a Georgia American Civil Liberties Union attorney who is familiar with the case, said that the four women are going to protest the inclusion of "homosexual" on their discharge papers. Gererro said that they can either attempt to appeal in federal court or seek a correction of their records within the military.

Gererro told GCN that accusations against the women consist of a report that they were seen at a gay bar, "in other words, off base. . . . Two were seen hugging. That is apparently all they have on them."

GCN asked Fort McPherson spokesperson Lulu Croft whether the army's policy toward lesbians and gay men has evolved so that

now it is inclined to discharge them honorably. Croft responded by quoting from army regulations, which state that homosexuals are eligible for honorable or general discharges, depending on the quality of their service record. Those enlistees or officers "who commit homosexual acts or acts of sexual perversion" are discharged dishonorably, she said.

According to official army figures, there were 60,912 women and 697,940 men in the army at the end of 1979. During that year, 104 women and 198 men were discharged "for reasons of homosexuality," that is, .18% of the women as compared to .03% of the men.

GCN asked Croft why, according to 1979 figures, female soldiers are six times as likely to be accused by the army of being homosexual as male soldiers. She had no comment, but pointed out that the army has greatly increased the number of women soldiers in the last few years.

News Notes

quote of the week

"I think that if those charged had been made against sailors with blond hair and blue eyes, they would never have gone anywhere. But people would believe it about Wendi [Williams] and Alicia [Harris] because blacks are supposed to be stupid and over-sexed."

—Susan McGreivy, attorney for the eight women of the U.S.S. Norton Sound who were charged with "homosexual activity," speaking about the only two women who were "convicted" of those charges — both black women. Quoted in Randy Shilts's "The Ship That Dare Not Speak Its Name" in the *Village Voice*, Sept. 24-30, 1980.

legionnaires can booze it up

BOSTON — The Metropolitan District Commission (MDC) here voted Sept. 25 to allow the Marsh American Legion Post, which is located on MDC land in Cambridge, to seek a permit to sell liquor to its members. Cambridge attorney John Ward, representing several gay men, accused the post last month of selling alcoholic beverages in violation of the terms of its MDC lease with the result that legionnaires harass gay men cruising the nearby wooded area (see *GCN*, Vol. 8, No. 8).

The recent MDC decision would alter the terms of the lease to allow the post to sell liquor if its application to the city of Cambridge for a private club permit is approved.

According to the Boston *Globe*, John F. Cremens, attorney for the post, claimed at the Sept. 25 hearing that liquor had never been sold on the premises but that members had kept bottles for their own use.

Ward told *GCN* that state regulations prohibit any such alteration of the terms of the lease. He said the action is one more example of preferential treatment by the MDC, whose police have repeatedly enforced laws selectively, ignoring straight violators of sex laws while pursuing gay people who violate them.

He told *GCN*, "It's typical of their callous disregard for even-handed justice."

Ward said he is discussing further legal action with his clients.

rights for lansing

LANSING, MI — Although the Lansing City Council empowered their human relations commission to investigate reports of police entrapment of gays, they received instead a recommendation from the Lansing Association for Human Rights that the local civil rights ordinance be expanded to cover sexual orientation. The recommendation was part of a report given at the Aug. 4 City Council meeting. At the meeting, local Baptist ministers opposed the report by reading from the Bible. The proposal is now under study but is believed to be opposed by the mayor.

Several Lansing gay and civil rights groups, including the National Organization for Women, National Association for the Advancement of Colored People, the American Civil Liberties Union, and the Latino Commission against Police Abuse have requested that the federal HUD director monitor civil rights in Lansing due to Lansing's violation of grant assurances on a grant for an exhibition hall. Response from HUD is expected shortly.

federal sexual harassment

WASHINGTON, DC — An estimated 9000 women — about one percent of the federal government's female work force — have been raped or sexually assaulted on the job by co-workers or their bosses, according to the results of a confidential survey.

The *Washington Post* reports that the survey of 20,000 U.S. workers, made by the Merit Systems Protection Board for Congress, also found that 15 percent of the men who answered the detailed questionnaire form reported they had been subject to some form of sexual harassment with the last two years. There were no figures available to indicate whether the male experience was heterosexual or homosexual, the *Post* reports. But the women reported that the overwhelming majority of the unwanted sexual attention came from men.

Forty-two percent of the women responding to the MSPB probe said they had experienced some form of on-the-job sexual pressure — ranging from off-color jokes and sexually-oriented remarks to pinching, fondling, or demands for sex from supervisors or co-workers.

In addition to sexual assaults and rapes reported by women responding, the survey showed that women who reported "incidents" on the job said they found that what the *Post* called "less serious" actions, such as pressure for dates, displays of sexually oriented or obscene materials and the like were upsetting to the targeted individual.

One respondent said that she came into the office one day and found a large centerfold nude from a magazine on her desk. Her face had been pasted into the picture. A group of male co-workers stood by and watched her reaction when she saw the picture.



John Tobin

Brad Coleman (center, number 5) was the winner of the Jubilee 350 Charles River Race sponsored by the Chiltern Mountain Club and the Gay Recreational Activities Committee (GRAC). Coleman finished the 6.2-mile course in 36 min., 28 sec. Runners-up in the men's division were Bob Kehner (37:48) and Jonathan Cheney (38:13). Women finishing were Marian Moore (50:29), Sharon Bonnell (58:41) and Sandra Lawrence (60:37).

court rules on housewife benefits

SACRAMENTO, CA — Seventy million dollars in back unemployment benefits may be awarded to California housewives who were denied such payments when they quit jobs to take care of their children.

The California Supreme Court has agreed to grant a hearing to a woman seeking to certify more than 100,000 housewives like herself as members of a class of women who should be eligible for benefits not paid under a law since ruled illegal.

With her petition, the woman is challenging an appeals court reversal last May of a 1979 ruling that had certified as a plaintiff class all women denied jobless benefits between August 23, 1968 and June 17, 1976, the date the controversial law was found invalid.

black caucus attacks right

WASHINGTON, DC — The Congressional Black Caucus has appealed to blacks to oppose the evangelical Christian political organizations. At the annual conference of the Caucus recently, the groups were called a threat to blacks' progress because they intend to reduce programs of benefit to poor and minority peoples.

Rep. Cardiss Collins, a Democrat from Illinois, called the Christian New Right "born-again Christians who are all eager to shake their Bibles at us and beat us over the head with brotherly love . . . The distortion of religious which the 'Moral Majority' perpetuates and the political posture which they maintain is reminiscent of the foundation which paved the way for the advent of the Ayatollah Khomeini in Iran." Rep. Parren Mitchell (D-MD) called for an investigation of the links between wealthy corporations and right wing groups.

black lesbian conference postponed

NEW YORK — The Committee for the Visibility of the Other Black Woman has postponed its conference originally scheduled for October 10 through 12 (See *GCN*, Vol. 8, No. 9), "Becoming Visible — Survival for Black Lesbians" will be held on January 16, 17, and 18, 1981, at I.S. 136 — a school in Harlem at 6 Edgecomb Avenue, at the intersection of Edgecomb and 136th Street.

The conference is open to all women — women of color as well as white women, straight or lesbian. It will include discussion groups, seminars, and workshops on a number of issues plus performances, art exhibits, and commercial exhibits of products oriented towards women's needs.

If you are interested in performing, exhibiting, speaking or leading a workshop at the conference, would like to make a donation to defray the cost of the conference, or want more information, write to the Committee for the Visibility of the Other Black Woman, c/o Georgia M. Brooks, P.O. Box M564, Hoboken, NJ 07030, or call Georgia Brooks at 201-795-1794, Luvenia Pinson at 212-982-6290, or Jeanne Gray at 212-860-4936.

another campus policy

LOS ANGELES — California State University and college personnel are now protected from discrimination on the basis of sexual orientation. This decision by the Board of Trustees covers approximately 32,000 employees on 19 campuses, none of whom were covered by the 1979 executive order by Governor Jerry Brown prohibiting discrimination in most state employment.

maybe he can't read?

LOS ANGELES — Ronald Reagan is actually signing a bill to liberalize abortion in a piece of film being used in one of his commercials, although the announcer describes the legislation as a tax cut bill. A former legislator who is also in the ad has pointed out the discrepancy.

Reagan signed the abortion bill in 1967, and has since said he regrets signing it. Reagan's press secretary, Lyn Nofziger, has not announced any decision about the future use of the commercial, which has been running nationally since Sept. 10.

women miners win

MINGO COUNTY, WV — The U.S. Steel Corporation will have to assign 25 percent of its job openings to women as the result of a complaint filed by three women miners in 1976. According to the *Guardian*, the three women will each be awarded \$20,000 damages as the result of their being denied jobs in a West Virginia coal mine. The settlement did not, however, require that U.S. Steel acknowledge that it had violated the State Human Rights Act or concede that it has generally discriminatory hiring policies.

human rights campaign fund

WASHINGTON, DC — A newly created national political action committee (PAC), the Human Rights Campaign Fund, has been established to contribute to and assist "those federal candidates committed to equal justice and civil rights for lesbians and gay men," according to its founders.

The Human Rights Campaign Fund will make contributions to the campaigns of "pro-justice" candidates for federal office. According to a press release from the new organization, it will be "an independent, separate organization, although it will work very closely with Gay Rights National Lobby (GRNL)."

The new organization will also work against those candidates who oppose lesbian and gay rights and attempt to identify what it calls "open seats that could mark a pick-up for pro-justice forces."

The establishment of the new PAC is an attempt to oppose the PACs of such anti-gay, New Right organizations as Moral Majority and Christian Voice, who have been working to elect anti-justice candidates.

Contributions and monthly pledges may be sent to the Human Rights Campaign Fund (HRCF), P.O. Box 1396, Washington, DC 20013. (Because the fund is a political action committee, individuals may take an income tax credit for contributions; credits of 50 percent of the amount contributed, up to \$100 (\$200 on joint returns) may be claimed.

HOMOSEXUALLY RELATED DEATHS

Homosexuality is a sexual perversion, not an alternate life style. It must be placed in the same group of perversions which relate to other than normal sexual preference, such as bestiality (a sexual preference for animals), pedophilia (a sexual preference for children), gerontophilia (a sexual preference for the old), or necrophilia (a sexual preference for the dead). According to most estimates there are several million practicing homosexuals in the United States today. The "gay world" is a subculture with its own customs, meeting places, vocabulary, literature, and dangers. The homosexual is prone to a sudden, unexpected, and violent death with much greater frequency than the average citizen. The dangers stem from the general promiscuity of the homosexual, from the perverse sexual activity that is the common bond, and from the inordinate amount of time devoted to, and preoccupation with, the perversion.

Suicide is common in the "gay world." Many homosexuals are desperately unhappy, and they commit suicide for a number of reasons. The homosexual may be consumed by feelings of guilt about his way of life. He may be threatened with exposure, blackmail, or disgrace before family or friends. He may commit suicide because of unrequited love or a blighted romance. and because people frequently live this

In the investigation of the suicide of an adult male who has no history of a serious medical illness, who has not suffered a financial catastrophe, or who has not recently lost his wife or girlfriend, the possibility of a homosexually related death should be seriously considered. The general

Canadian Students Burn Pro-Gay Campus Handbooks

Compiled by Joanne Brown
LENNOXVILLE, Quebec, Canada — 75 Bishop's University students held a public burning of their student handbook on the night of Sept. 16. The students of the small English campus here burned 100 copies of the handbook, in reaction to its positive lesbian and gay content.

The handbook, a guide to student services, devoted one chapter to gay men and women, including articles on lesbian and gay oppression, cartoons, a list of bars and cruising spots, and a photo of a lesbian and gay pride march.

The handbook was edited by Daron Westman, who caused a commotion on campus a year ago when he tried to form a gay students group. Westman told *GCN* that he was invited to the bonfire.

"I received several phone calls, as well as an invitation from the head of the Political Science Association, saying it would be interesting if I was there. Of course I didn't go. The bookburning had been suggested as a joke at first. But it caught on. By noon posters were up advertising the bonfire, and all the students were talking about it. This all happened the day the handbook came out."

Initially one of the three publishing bodies of the handbook tried to get the section on lesbians and gay males censored. All three groups had been absent during the summer when Westman compiled the handbook.

According to Westman, the publishers decided against censorship because they feared negative publicity from outside press that had already picked up on the controversy.

Instead, they issued the handbook with a disclaimer: "The publishers . . . apologize for the inclusion of any statements, articles, and illustrations in this book which might be considered in poor taste. . . ."

Sandra Corry, a feminist activist and former Bishop's student who is working with campus women to organize around feminist issues, told *GCN*:

"In my opinion, the disclaimer incited the bookburning. When you have an administration that condones homophobic attitudes, the students can be confident that such an extreme action will be met with the silence it has. When an administration is so quick to issue a disclaimer for gay content but remains silent about a vigilante action on its campus — you know what stand it is taking."

"I don't see the book-burning as an organized reaction," said Westman. "That's what frightens me — to see a homophobic action draw so many people so spontaneously. A lot of people who'd never think of burning books could be easily swept along to roast marshmallows."

Nigel Spencer, a professor at Champlain College (on the same campus), wrote a letter to *The Campus*, Bishop's newspaper, comparing participants of the bookburning to fascists. He said of the handbook, "It's pretty tame stuff. People elsewhere were going beyond it 15 years ago."

The bookburning seems to have aroused little reaction beyond an initial shock, according to Westman. *The Campus* has denounced the action, and a professor in the German department responded by holding a lecture on the treatment of lesbians and gay males in Nazi Germany. Otherwise there is silence on the issue in the area, in spite of the nationwide coverage it has received.

The president of the university was unavailable for comment

when *GCN* tried to contact him.

A year ago, Westman tried to form a lesbian and gay group on campus. "I got hate letters and obscene phone calls as a result. A group calling itself 'Disciples of Anita Bryant' wrote in to *The Campus* denouncing gays. Since the handbook, the 'Disciples' have sent me a new death threat."

Westman says he has become the target for anti-gay hostility that exists in the area.

Westman says he was also removed from a tutorial position he held at the university when he became publicly gay.

Corry commented on the social

context of the bookburning. "Until now, the conservatives at Bishops appeared more sophisticated. Until the issues of gay people, feminism and socialism were forced onto the community within the past year, the redneck attitudes on campus were more latent. While there seems to be a growing consciousness of women's issues in the area, the attitude towards homosexuals is very reactionary. In a sense, Bishop's is an extreme caricature of a right-wing fever that is growing all over the country."

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New Medical Text Called Anti-Gay

Compiled by David Morris

PHILADELPHIA — A reference book on forensic medicine newly published here and intended for use in training medical personnel and police states, "Homosexuality is a sexual perversion, not an alternate lifestyle."

A section of *Modern Legal Medicine, Psychiatry, and Forensic Science*, published this year by F. A. Davis Company of Philadelphia, also claims, "To be 35 in the 'gay world' is to be an 'old auntie' and many male homosexuals are always on the lookout for young proselytes. . . . When an inexperienced youth is wine and dined, flattered and fawned over, and finally seduced, the sex act may itself seem insignificant, and the act maybe repeated until it is finally learned and conditioned. Once the aberration is fixed, cure is virtually impossible. Herein lies the pernicious and incidious [sic] evil of homosexuality."

Dr. Joseph C. Rupp, author of the chapter in question, is the chief medical examiner for Nueces County (Corpus Christi), Texas, and is a member of the board of

directors of the National Association of Medical Examiners. He told *GCN*, "[Homosexuality] is a perverted sex object, just like the person who's interested in animals or in young people or in dead people. It's a perversion of the sexual object. . . . That's a scientific judgment."

"Garbage. Nonsense," commented Dr. Richard C. Pillard, associate professor of psychiatry at the Boston University School of Medicine and co-director of the Fenway Community Health Center in Boston. "Even a medical examiner should know better," he told *GCN*.

When asked about the American Psychiatric Association decision to remove homosexuality from its list of illnesses, Rupp told *GCN*, "They have rued the day they made that [decision]. It was a rigged election. If you talk to the psychiatrists, that was something that was just ramrodded through. It was a political thing."

Rupp continued, "The problem is with this business about trying to convince everyone it's an alter-

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Hepatitis B Vaccine Works, Study Finds

Compiled by Michael Glover

NEW YORK — Tests of a new vaccine for Hepatitis B, which is widespread in the gay male community, show almost complete protection against the disease, according to a study just released by the New York Blood Center in cooperation with the Gay Men's Health Project.

The New York study is one of four trials of the vaccine currently in progress. The manufacturer of the vaccine, Merck, Sharpe and Dohme, plans to submit results from these studies to the Food and Drug Administration by mid-1981.

If approved by the FDA, Merck could begin marketing the vaccine as early as the first half of 1982.

In the New York study, 96% of the volunteers receiving the vaccine developed antibodies against Hepatitis B. Antibodies are the mechanism the body uses to fight specific antigens, such as the virus which causes Hepatitis B.

No case of Hepatitis B occurred among volunteers who had developed protective antibodies after receiving the full series of three shots of the vaccine, the New York *Times* reported.

The 1083 gay men who participated in the New York study were chosen because gay men have a much higher risk of developing Hepatitis B than the general population. About 5-7% of all

gay men carry the disease, but show no symptoms. These carriers can easily infect others.

Once known as the junkie's disease, Hepatitis B was thought to be transmitted only by dirty needles. Researchers now believe the disease can also be spread by contact with any of the body's fluids: breast milk, semen, saliva, and even tears.

The virus can also be spread by sharing a cigarette and a toothbrush.

"All it takes is contact between a body fluid containing the virus with a break in the partner's skin," Molaghan told *GCN*.

Although Hepatitis B is a major health problem among gay men, incidence is rare among lesbians, reports Sally Dean, Executive Director of Fenway. "We see almost none in women. Where it usually occurs among women is among drug users."

Another study of the vaccine begun early in 1980, is also using gay men as its test population. Under the auspices of the Center for Disease Control's Hepatitis Research Lab in Phoenix, Arizona, the study is similar in design to the New York trials, but with volunteers receiving half the dosage of the same vaccine.

These tests are taking place at the Gay and Lesbian Community Service Center in Los Angeles, the

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Saints No Longer 'Women's Space'

By Denise Sudell

BOSTON — Members of The Saints collective, which for eight years worked to make the Saints bar a women's space, are organizing and raising funds to open another bar after the owner of the Saints chose to change the bar's policy.

According to members of the collective, the policy was scheduled to change Nov. 1, but the date was moved abruptly up to Sunday, Sept. 28, when the collective members had a disagreement with Anthony Filippone, the bar's owner.

"The main force and center of the space was for women [while the collective worked there]," collective member Sandy Monroe told *GCN*. "We were not a women's bar; we did not discriminate against men, but the essence of the space was for women. We got a lot of support from the gay male community."

On weekday afternoons, collective members did not work at the bar; workers from nearby construction sites ate and drank there, served by other bar personnel hired by Filippone. The bar was closed between 7 and 8 p.m. to allow collective members to prepare for the evening, and the daytime clientele was cleared out.

Monroe told *GCN* that Filippone made the decision to stop closing the bar at seven because he felt that the construction workers who frequented the bar during the day "spent a lot of money and didn't want to leave at 7 . . . Tony said the construction workers wanted the space changed. He said he still wanted women to come, as long as they were willing to put up with the construction workers."

According to Monroe, members of the collective decided that they could no longer work with the bar after the policy change "because if we stayed, women would have had certain expectations of the space that wouldn't be true."

The policy change was scheduled to go into effect Nov. 1, Monroe said, but when collective members arrived to go to work at seven on Sunday, Sept. 28, Filippone was holding a party for his friends at the bar and did not want to leave. When collective members questioned him about when they would be able to begin work, Monroe said, he at first would not respond, then "starting yelling." An argument ensued; it culminated with Filippone telling collective members to "get the fuck out," Monroe said.

They left after making up the payroll. "We haven't talked to him since," Monroe said.

GCN could not reach Filippone for comment by press time.

The bar remains open; according to Monroe, day staffers have been remaining to work at the bar at night since Sept. 28. Collective members have stationed themselves outside the doors of the bar to explain the situation to women who may be unaware of the policy change.

Meanwhile, collective members plan to reopen in another location, and are raising funds for that purpose. Monroe told *GCN* that they hope to buy a building. "Ideally, it would be a multi-functional space, with a place for a women's club, a restaurant, a coffeehouse, conference space, concert space."

A fundraising committee has been formed, and is planning benefits both in Boston and in other cities. "We know that there are women in other cities who support us and who come here when they're in the city," Monroe said. Benefits are being planned in San Francisco; Portland, Ore.; St. Louis; Philadelphia; Washington, DC; and Pittsburgh; "and this is just the beginning," Monroe said. "We want to have benefits in as many places as there are lesbians."

Donations toward the opening of the bar will be placed in an escrow account; women who donate \$10 or more, and who include their names and addresses, will be reimbursed "if for any reason the bar doesn't open," Monroe said.

Byrna Aronson, a member of the fundraising committee, told *GCN* that the committee plans to make tax exemptions available to women who wish to donate large sums to the fund.

Donations for the living expenses of the collective members are also being accepted and placed in a separate bank account. "We have no other jobs," Monroe said, "and we're working full time to get this bar put together. Plus we're here [outside the Saints] every night to let women know what's going on."

Collective members would also welcome any other type of assistance or information supporters could offer. Especially needed: help from realty agents, women with fundraising skills or contacts for holding benefits, carpenters, plumbers, electricians, or any other skills.

Donations and inquiries should be sent to The Collective, P.O. Box 39, West Somerville, MA 02144. Checks should be made out to The Collective, and donors should indicate whether the donation is intended for the bar or for the collective's living expenses. Monroe is hopeful for the future. "Things are better already, believe it or not."

"One era has ended, and another has begun."

Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES

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showing Bound & Gagged performing
at the Underground, September 1980.
L to R: Trude, Deni, Marcia, Wendy
and Martha.

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Community Voices

the lesser of two evils

Dear Sisters:

This letter is written with the greatest reluctance and after long pondering of the alternatives by each of us. We want to share with you our decision to vote for Jimmy Carter.

For women, patriarchal government has always meant choosing the lesser of two evils; this phrase is not a cliché for us. The reality we face in this election is just that — a two-party system offering two of the worst candidates in U.S. history. We cannot forgive Carter's firing of Bella Abzug, his welfare cuts, his warming up of the war machine through draft registration, or any of the other horrors of his first term. But when we think of Ronald Reagan, we fear an America gone berserk. His election would give "right-to-life" and other sexist, racist, repressive factions the green light.

At the beginning of this campaign, each of us had debated in her own mind whether to support a third-party candidate or not to vote in the presidential race at all. Now we are convinced that either of these decisions would constitute a vote for Reagan.

The phrase "to live to fight another day" comes to mind. The feminist and liberal elements that passed the Democratic platform, with its unequivocal pro-ERA stance, are alive and well in that party. The notion that the country as a whole has "gone conservative" may well be a Big Lie promulgated by media dependent on Big Business advertising. But we do know the right has the power of money, if not of votes. To throw the right our votes too by supporting, for whatever reason, any other candidate than Carter would be to place additional obstacles in the way of our continuing struggles. As feminists we have many ways to register protest outside the election booth.

It is always possible that between now and election day Jimmy Carter will commit some atrocity that will cancel out the differential altogether. But, short of catastrophe, we urge you, recognizing the nature of the system, to go with Carter. In struggle,

Karen Lindsey
Somerville, MA
Leah Fritz
New York, NY
Anita Hoffman
Los Angeles, CA

carnival '80 vs the red sox

Dear Editor:

This is in response to Gail Schol's recent letter regarding the scheduling of Carnival '80 on Yom Kippur.

As the sponsor of the carnival, the Boston Alliance of Gay and Lesbian Youth was aware of the conflict with a major Jewish holiday. Regretfully, the conflict was unavoidable. Due to the proximity to Fenway Park, the carnival was planned for the only weekend in September that the Red Sox were not in town. At past carnivals the crowds leaving the ball game have been a problem.

It is sad that our plans had to be affected by a baseball schedule. But when there is a threat of harassment or violence, the safety of our community must take priority.

For the Boston Alliance of Gay and Lesbian Youth,
Sincerely,
Ben Klein

wonderfully delighted

Dear Editor:

I was wonderfully delighted to read Jan Parlin's article (GCN Vol. 8, No. 10) in the paper this week. My joy stems from several places, the first one being that I knew Jan in Boston mostly working together with BU Gays, GCN and the very early stages of bringing together a Jewish community. Perhaps my fondest and most rewarding experience with Jan was the energy she gave to a "Closet Space" program we did on lesbians who also were straight prostitutes. I still talk about that show and share the insight I got as a result.

I'd also like to applaud her courage. A "nice Jewish girl from Long Island" does not become a prostitute for the well thought out reasons that Jan did. It was not a popular concept four years ago. That was reflected by Jan's calling me from Mass General one early morning to tell me that her "complications" left her alone and only able to call me, an acquaintance.

Thank you, GCN for printing the article, and thank you, Jan, for bringing that bright spot into my day. You can bet your booties that I would love to babysit.

With much love,
Ellen Brook Davis
San Francisco, CA

carol ruth silver

Dear GCN,

The inaccuracies in John Kyper's news reporting are amazing. (GCN Vol. 8, No. 7) In his "news analysis" on S. F. district elections he states:

Two candidates whose victories in the initial free-for-all would bode ill for the future of district elections were Carol Ruth Silver and Dan White.

To mention Silver and White together betrays Mr. Kyper's deep lack of understanding of both S. F. politics and of politics in general. Dan White is one of the most conservative people ever elected in San Francisco. An ex-cop, ex-fireman, ex-Vietnam paratrooper (and proud of it!), he embodies much of what progressive forces and the gay/feminist movements oppose. He murdered Harvey Milk. Carol Ruth Silver, on the other hand, is a strong and dedicated progressive and feminist. She was arrested in the 1960s as a freedom rider in the south. She was an early supporter of gay rights and she, in 1980, still dares to speak out for causes not popular. Since the beginning of the "Iranian Hostage Crisis" she spoke out for the rights of Iranians in the U.S. She has recently spoken about the rights of the elderly in nursing homes to have sex and the discrimination fat people (yes, fat people!) face. Issues few elected officials address.

Supervisor Silver is an attorney who takes many women's cases and is herself a never-been-married parent of two boys (one is adopted and third world). Needless to say the Republican-owned major daily newspapers in S. F. are seldom kind and often cruel to her.

When she was elected she was the only non-incumbent who nearly won an outright majority and had almost twice as many votes as the second place candidate (who had made a number of anti-gay remarks). She was a close friend of Harvey Milk (who was elected on the same day) and worked so closely with him he used to call the S. F. Board of Supervisors the "Harvey and Carol Show." When he was killed she arranged a memorial service in the S. F. Opera House which became a huge political rally. The gay community needed that at the time and Harvey Milk would have wanted it.

Mr. Kyper's article claims that Supervisor Silver is "aloof" from her constituents. When I called him to complain he claimed he spoke with "some people" in her district who felt that way. One can always find "some people" who feel any which way. The facts reveal that Supervisor Silver is very aware of the high Latino population in her district and has always had a Latino or Latina as an administrative aide. She is also one of the few supervisors with a district office outside city hall.

At present, I would say Carol Ruth Silver is not the most "leftist" member of the Board. Of the eleven member Board I would, personally, say she is third. Others will undoubtedly disagree as to how to classify her with the other progressive supervisors. But to class her with Dan White or any other right-wing forces is misleading, inaccurate and insulting. Mr. Kyper owes GCN's readers a retraction and Ms. Silver an apology.

Leland Traiman
Berkeley, CA

clarification

Dear Editor,

An article in *Gay Community News* Sept. 27, 1980, mentions Mikhail Itkin as affiliated with Metropolitan Community Church of San Francisco. We should like to clarify this item by saying that Mr. Itkin's ministry is not associated in any way with ours. The Urania Club, a gay science fiction club, does use space in our building for its meetings, as do a number of other organizations in the San Francisco gay community. One of the joys of owning our own building is our ability to provide such space as a part of our ministry to the community. Use of the building is not limited to MCC functions or members and such use does not imply an affiliation with MCC. I expect that Mr. Itkin would also appreciate the clarification, since he conducts his own ministry here in the city. Thank you for the opportunity to clarify this misstatement.

Yours,
The Reverend Michael E. England
Minister of Christian Education
San Francisco, CA

Reminder Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

blue jean fever

Dear Editor and Readers:

The understandable concern about the large number of Cuban refugees seeking to enter the United States who have been incarcerated, in particular those who have been labelled homosexual or criminal, has led to many articles in the media including this publication. Many of these articles have not presented what I believe to be an adequate analysis of the situation, perhaps because they have not been authored by persons knowledgeable about Cuban society. I visited Cuba 18 months ago, and have read and studied about that society extensively; the following comments are offered about the gay refugees in an attempt to clear up some misconceptions.

Let me begin by stating my strong belief that these persons should be admitted to residence in the United States. I support the United Nations resolutions recognizing the freedom to travel and to emigrate as a fundamental human liberty. I also recognize that the government of the United States is very selective in applying this and other human rights policies — while it has admitted hundreds of thousands of right-wing Cubans and Vietnamese, it has opened its doors to only a tiny trickle of refugees from the Pinochet terror in Chile.

Why were so many Cubans eager to leave that country? The major media and the government are quick to supply propaganda that sees this situation as an indictment of communism. Anti-Castroism is so rabid among the American establishment that it even outweighs homophobia. And this government line conveniently overlooks the millions of Mexicans, scores of thousands of Haitians, etc. who are just as eager to leave non-communist regimes. Any recent visitor to Cuba will, however, see this phenomenon as a manifestation of what I call "blue-jean fever;" the obsessive desire (especially on the part of younger Cubans) to acquire the consumer goodies characteristic of this country. I believe that the citizens of any lesser-developed nation would jump at the chance to come to the States; if Columbia could be floated into the Caribbean, the sea would be filled with boatlands of Colombianos. The average Cuban that one talks to in Havana can hear the Miami radio stations, still believes that the streets of the United States are paved with gold, and is incredulous when told that millions of Americans exist in chronic hunger, poor health, and unemployment (all conditions which have been eliminated in that "underdeveloped" nation).

Much has been written about reports of "gay oppression in Cuba" (although relatively little about it in non-communist Third World nations like Saudi Arabia, Paraguay, etc.). The legal system was changed several years ago so that consensual homosexual acts among adults is apparently not unlawful, as reported in GCN. Social mores do not encourage it; there is no open gay community. Nevertheless, the situation is not very different from that which exists in many American states. I do not believe that the situation is desirable, however, and the generalized laws relating to protection of the family unit, etc. are, of course, capable of abuse. Cruising does go on fairly openly in the streets and parks of Havana; as a Latin country, everybody on the streets is frequently eyeing everybody else anyway. Sexual encounters did not appear to be any riskier than in many American cities. Of course, Havana is not San Francisco, not even Seattle. And of course the risks should be eliminated in all these cities.

I think that the situation of the Cuban refugees ought to afford an opportunity to American gays to re-examine what it means to label someone as "homosexual" rather than reserving that word to describe behavior or orientation. One or two sparrows may not make a spring, and I question whether one or two experiences make a "homosexual." Not only do I believe that this is a valid general inquiry, but it is especially appropriate in regard to persons coming from a culture which is officially sexually rigid but in practice fairly tolerant of youthful escapades. In particular, we should remember that for a person desiring an exit visa from Cuba, claiming to be homosexual appears to have been a surefire way of getting one.

Furthermore, while not wanting to impugn anyone's integrity, I do feel that there are incentives operating on the imprisoned Cubans to color and bias their stories, to tell Americans what they believe Americans want to hear, in order to obtain more sympathy and aid. Some scepticism on our parts would not be cruel nor unwarranted. These refugees should be assisted. They are caught in a wasteland between the government's propagandizing and their own dreams of personal advancement. But in providing assistance, Americans should combine a realistic analysis of the situation with their humanitarian impulses.

Sincerely,

Phil Bereano

Seattle, WA

Speaking Out

Gays and Christian Seminaries

By Elizabeth R. Brown

Having lived at an Episcopal seminary outside a tiny village during my high school and college years, I had some thoughts in response to Margaret Cruikshank's article (*GCN* Vol. 8, No. 7) suggesting that choosing life in a monastery (and by extension, a convent) had less to do with religious than with "homoeerotic" feelings. Since the Episcopal church did not admit women to the priesthood, the seminary did not accept female students, and almost all the seminarians became priests rather than monks, this article is necessarily concerned largely with gay male seminarians.

There is some validity in the assumption that there are often intense personal relationships between members of a religious community that transcend sexual experiences (like the "passionate friendships" of the Middle Ages). However, many of the relationships I knew about proved fragile and often disastrous, based not on real choice, but in an extremely limited population (say 5-10 men) on necessity or for purely physical reasons. In addition, there were all the elements of fear, repression of sexual feelings or activity, and sometimes frustration at the inability to consummate a caring relationship, or feeling wicked if one did. In a monastery, in one sense, it may be worse: seminarians at least graduate. On the other hand, monks make a commitment to celibacy which might enable them to deal with their feelings more easily. However, it seems to me that "all those young bodies" will prove frustrating and inaccessible in the end. The priest in the parish is faced either with continued denial and/or repression, or of being homosexual in feeling, but not in action. That doctrine, by the way, is hardly confined to the Roman Catholic church, nor is it unique: single heterosexuals are not supposed to act on their instincts either. They are given the choice of marrying or burning; homosexuals presumably only get to burn! Nevertheless, one friend told me his belief in unmarried celibacy helped keep him sane in those days and delayed the issue until he was able to face it.

The isolation of Leviticus Hall exaggerated the situation. Few students had cars; the nearest city was 40 miles away and extremely conservative besides, even for the sixties and early seventies. But people in the local villages were used to seeing couples or groups of men out for beer or dinner because they knew females were not available. (Married students had been admitted to the seminary about 10 years before; their children tended to be young. Faculty children were either adults, living away from home or also very young. I was the oldest, and only female, child for most of my time there. There was also little contact with outsiders.)

The community often seemed to know or at least guess who was gay, sometimes by applying stereotypes successfully, which at Leviticus took the form of exaggerated devotion to rituals, incense, High Mass, and the like. Occasionally this may have been for solace; I also know of people who found comfort in confession, penance, absolution and repetition. Or, roommates took note of a suite-mate's constantly unoccupied or creaky bed and overheard sounds or voices. Even a seminarian would be reluctant to believe someone spent his nights on his knees in the chapel, the only other place to be, at least on weeknights. Fellow students' preferences were often judged by the company kept, which made for some ostracism, gossip and general bitchiness among other students, lest anyone think he was one of "them."

None of this activity was out in the open, even after the gay rights movement began to gather momentum. Perhaps that is not unusual for the times. What was peculiar, as Cruikshank mentions, was the way homosexuality was dealt with. Like other denominations, the Episcopal church has oppressed gay people, and Leviticus Hall continued that tradition by teaching the usual church doctrines of sin, evil and damnation. However, on a personal level, it chose to ignore homosexual behavior as long as it was not in the open. I know of only one case in which a student was expelled: in 1964 or 1965 a seminarian's lover took an apartment in a nearby town. While I don't know all the circumstances, I do know they were discovered and he was forced to leave. Most students were reluctant to take any action: the more enlightened ones believed it was an incurable psychiatric condition for which there was no appropriate treatment yet; less enlightened ones opted for a belief in perversion and while noisily in opposition to such immorality, curiously, did nothing.

The faculty, too, maintained a deliberate myopia. They chose to ignore it, deny it, or treat it as an unfortunate weakness and illness, holding firmly to the notion that no nice person would be homosexual, particularly one who believed God had chosen him to the priesthood. They often seemed far more concerned about future indiscretions in parishes. The faculty may have worried that academic action might entail legal action which they did not want and would have found embarrassing to Leviticus' reputation. (It was already known for its number of homosexual students and was referred to by at least one other seminary as "Queer Hall.") They may have believed it was inevitable in a community of 125 and perhaps choosing to ignore the situation was a way of trying to handle it. Their

only other choice would have been to expel students. Reluctant to ruin a student; lacking absolute proof and therefore leaving themselves open to accusations of slander since one's bishop, standing committee and parish, among others, would have to know; and believing homosexual *feelings* — as opposed to *actions* — should not be a bar to ordination, the faculty looked the other way. In so doing, of course, it furthered the oppression of their parishioners as well as of their students in addition to preaching hypocrisy. I sometimes wonder if the double standard led to several students being defrocked after graduation. Did they too believe that discretion was all that was required? Or was it coming out which led to their dismissal?

Leviticus Hall was not the only place where a double standard was practiced. At the Roman Catholic women's college I went to, there were several instances of nuns becoming, or attempting to become, sexually and romantically involved with other nuns. As far as I know, no disciplinary action was taken. At the same time, allegations of lesbianism was a sure way of destroying somebody's life, at least on a student level. Despite one nun's cheerfully telling her class, "there are lesbians in the convent, and I'm sure in the student body too" (collective gasps all round), in truth I can't imagine any students acting on any impulses they might have felt.

The church was beginning to deal with the fact that nuns, monks and clergy had sexual feelings at all, much less homosexual ones, and many members of religious communities were also struggling with this. As does Cruikshank, my psychology professor, a nun, saw the creative and artistic output common to many religious communities as an example of sexual sublimation. Having something to do with it too, is the fact that a convent or monastery relieves one of the need to make a living and provides the necessary materials. But I also think the creativity, as well as its obverse — alcoholism, depression, breakdowns and occasional suicide — has to do with all sexual feelings, not just homoerotic ones, although they obviously increase any guilt.

My contact with Leviticus Hall fortunately ended nearly ten years ago. I would like to know the situation there of gay and lesbian students (women are now admitted). I wonder if they go to other Episcopal seminaries, headed in some cases by people who were faculty at the Hall when I lived there. Have those people changed their minds? Do bishops (again, often graduates or former faculty) reject them out of hand? About the gay people I knew — have they come out? And I wonder how similar their experiences are to other seminary students. I suspect the hypocrisy and the denial was fairly common to most seminaries in those times. In 1971-73 I lived at another seminary, known to Leviticus as "the heretics" — they admitted women, approved of ordaining them, and God knows what other dreadful things — where I first met a seminarian who was out. I suspect his experience might be quite different. And I would like to know about the student who was expelled.

I wonder, too, if Cruikshank would have drawn the same conclusions about a convent. I think not; I suspect she might have seen more clearly what lesbian nuns or seminarians are up against, rather than seeming so offhand and almost light-hearted about it, because I know she does not take oppression lightly. I think too the spirit of solidarity might have come into play if she had read an article like hers written by someone else, about nuns.

While taking note of the hypocrisy within the church and its simultaneous oppression, to say that anyone strong enough to come out is strong enough "to kiss Mother Church good-bye" is to miss the point. Many gays and lesbians do not want to "kiss Mother Church goodbye," no matter how strange that may seem to those of us who are not religious. They want to be a part of it, a loved and accepted part. The callous attitude of other gay people towards those who try to change, deal with, or confront the Church rather than reject it only increases the loneliness the institution has created. Rev. Troy Perry's work, for example, is often considered quaintly anachronistic; at Leviticus Hall he was considered to be on a par with the Antichrist. To pass much of the religious life off as having more to do with sex than religion, especially considering the damage done in the name of that religion, strikes me as insensitive. We would be better spending our time forcing the church to deal with homosexuality, at least to end the lying, but best of all to live up to the love and charity that Christ taught and few of his followers practice.

"Speaking Out" is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108

Community Voices

gays in israel

Dear Community Voices:

In re Jerry Silberman's letter in *GCN* 5 July, Vol. 7, No. 49:

Although I have had verbal reports from people who have been in some of these countries, since I have never been there I would not presume to make any statements about the conditions of gays and lesbians in S. Africa, Chile, Argentina or in Cuba, but, having been a citizen of Israel for over 10 years I greatly resent it being included in a list of countries which, apparently, persecute the lesbian and gay community. Last year, during the annual convention of Gay and Lesbian Jews, true, we had a problem in getting a convention hall due to pressure exerted by the numerically small but fanatic extremist religious sect who are anti-Zionist and do not believe any Jewish state should exist until after the coming of the Messiah. The very fact that they are given full rights (as are the Black Hebrews who openly state that *they*, and not the Jews, are the true Tribe of Israel) is proof of the freedom allowed to all people in Israel. However, when dissenters do more than just disagree but actually bomb and shoot our people, when they infiltrate from neighboring countries and murder innocent civilians on their way to Sabbath prayers, machine-gun children on their way to school, set bombs under stalls in the market places (would you call any of those "military objectives?") we must de-

fend ourselves. Of course, the teachings of pacifism and the respect for all life must not be given up. On the contrary! It is their effective realization in behavior and action that demand resistance to evil, injustice and oppression on all levels of the confrontation.

So, what has this to do with the condition of gays and lesbians in Israel? We do not have any anti-gay tourist laws in our country which is (according to Mr. Silberman) one of those "bulwarks of reaction." Anyone can visit be s/he dressed in lavender, adorned with pink triangles and carrying a trunkful of copies of *GCN*. You can be a tourist of any religion or any color or any sexual preference and you will have no problem entering our country — just don't bring guns, bombs or drugs. You can stay as long as your visa permits and your money lasts and, if your money runs out you can, usually, find a kibbutz which can use your services (if you are willing and able to work) in exchange for room, board and pocket money — and they frequently arrange for free tours around the country for their volunteers. If you are eligible under the "Law of Return" (child of a Jewish mother) you can immigrate and become a citizen with all the rights of a new immigrant (free housing and Hebrew lessons for about five months, job assistance, various loans and grants to help you get established, tax-free and tariff free status for

a number of years — and this without any reference or questions about your sexual preference).

You can also become a citizen if you are not a Jew but will not be eligible for the rights given to those who enter under the "Law of Return". I have friends who are completely "out" at work and others who are not. Although, officially, we have a law against homosexuality I have never known anyone who was legally prosecuted nor do we have the beatings and murders of gay men in the known cruising areas as you have in the Fenway and other spots. Although the religious fanatics succeeded in giving us problems (see paragraph 1) because they could cause restaurants to suffer financial loss by withholding their kashrut certificate, we had no major problems in getting our permit for the demonstration in front of the Tel Aviv City Hall, had police protection although it wasn't needed as most of the audience was supportive or, at least, confined their objections to verbal exchanges (and I saw very little of that). We also had excellent TV coverage on prime time that evening on our one and only Israeli TV channel. My report on the press conference, convention, demonstration, etc. was covered in the *GCN* Vol. 7, No. 5.

I do not know how much time Jerry Silberman has spent in Israel or how recently it was (remember, our gay and lesbian movement is only FIVE YEARS OLD) and I do not know how much

time he has spent in the other countries he mentions. I admit that, although this may be The Holy Land, its people are far from perfect. We do not have an easy time of it — whether gay, straight or bi, whether female, male or transsexual (of whom we have quite a number) but don't put upon us the label "bulwark of reaction" and, if you're really sincere, come to Israel and join us in building an even freer gay and lesbian community.

With love to you, Jerry, and to all my friends whoever and wherever you may be

Gayly

Ilana (Helen) Weinstock

P.O. Box 5059, Netanya, Israel

P.S. Due to the extended delivery time of sea mail (I received the 5 July issue on 9 September) my response to any article is always months after the article appears which does lose its effect. I would welcome direct mail from any of you on this or any other article I might submit.

***GCN* welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.**

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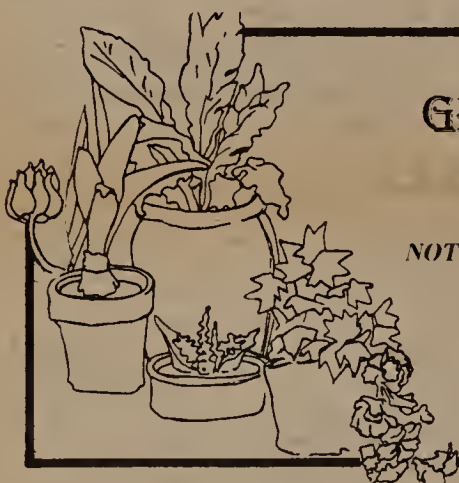
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Council

Continued from Page 1
council's criticism.

The council report concluded that "the central issue underlying all the charges and counter-charges" surrounding the program was the statement in the closing commentary by host Harry Reasoner that San Francisco lesbians and gay men demanded "absolute sexual freedom," a statement the council found inaccurate.

"The reality is," the report said, "that homosexuals are not monolithic in their behavior or their political objectives. Many abhor public sex; their principal objective is a climate of tolerance that permits them to operate in the mainstream of their communities. The unwillingness of gays in this category to break ranks with extremists by repudiating more flamboyant demands created reportorial problems for CBS, but did not relieve it of its obligation to present a fair picture."

On Thursday, Sept. 18, the Council devoted almost the entire day to the complaint, its first gay case. Members of the council watched the documentary and read Alfred's complaint, as well as complaints submitted by the San Francisco Board of Supervisors and Human Rights Commission and by the National Gay Task Force, before debating the staff report and proposed council action.

Only Jeffrey Bell of the American Conservative Union voted against the council report as published.

"Given what I take to be the theses of the documentary — that the coming of age of homosexual politics in San Francisco has significantly altered the city's standard of acceptable public behavior — all of the scenes objected to are permissible and even desirable," Bell wrote in his dissenting opinion.

William Rusher, publisher of the *National Review*, dissented in part from the findings. "I disagree with the charge of 'unfairness' in regard to sexual topics," wrote Rusher, "not because the documentary was a balanced presentation of homosexual life, but because it never pretended to be one."

Alfred flew to Des Moines for the hearings. He described himself as generally elated by the decision. "It sends a clear message to journalists that although they can cover what stories they like about gay people, they must tell the truth," he told *GCN*. He compared the CBS documentary to some of the inflammatory coverage about blacks that was common in the South twenty years ago.

The three black members of the Council were among the most consistent supporters of the gay complaints about the program, Alfred said. They included Robert Maynard, editor of the Oakland (CA) *Tribune*; Franklin Williams, ex-ambassador to Ghana; and Rev. James Lawson, minister of the Holman United Methodist Church in Los Angeles.

Lawson, in fact, issued a concurring opinion "with an additional word" saying that the documentary "is severely flawed" because "it did not assess the meaning of the political power of the gay community for the 1980s" and because it omitted both an examination and an analysis of the actual primary objectives of lesbian and gay political leaders.

Margo Houston, an editorial writer for the *Milwaukee Journal*, was also very supportive, Alfred said.

The National News Council is an industry body that functions as an unofficial judge of media ethics. While without power, the council is highly regarded, and its decisions are published in the *Columbia Journalism Review*.

Textbook

Continued from Page 3

nate lifestyle and becoming a militant minority. We've always had homosexuals, but they don't go around telling everybody about it, you know? If your thing is animals you don't have to go around telling people about it. You just . . . you know, you . . . you don't advertise it."

When asked by *GCN* whether personal opinions of the kind expressed in the book should be taken as professional judgment, Rupp replied, "Absolutely. That's scientific judgment. That's the definition of it. It's a perversion."

Dr. William J. Curran, a Harvard University professor of legal medicine and one of the editors of the book, defended Rupp's professional credentials. "His reputation in that field is very strong," he told *GCN*. "Rupp's reputation for investigating sex-related deaths himself and for working in the field is very, very strong."

Curran disagrees with Rupp's opinion about gay people but defends his right to express it. "It happens to be his view," he told *GCN*. "It's not a view I share. . . . He has his professional liberty to express himself in that way as he sees fit. He's been involved in an awful lot of cases of that kind. It may be that these things have shaped his professional response to them."

Rupp told *GCN*, "What I state in my book is the result of my training, my observations and my experiences."

When asked by *GCN* how he could form opinions on gay people in general from experiences in performing autopsies, Rupp replied, "That question isn't meaningful."

Vaccine

Continued from Page 3

Howard Brown Memorial Clinic in Chicago, and public health facilities in St. Louis, Denver, and San Francisco. Volunteers in the study are all gay or bisexual men over the age of 18.

In Boston, Dr. Jules Dienstag of the Massachusetts General Hospital is about to begin a study of the effectiveness of the vaccine among health care personnel in five Boston area hospitals.

The vaccine being tested at this time prevents hepatitis type B only. Another strain of hepatitis, type A, is also a high risk for gay men. Hepatitis A is present in feces, and is thought to be transmitted sexually by oral-anal contact.

Dienstag told *GCN* that Merck is also working on the development of a vaccine for Hepatitis A. Part of the development will include base line studies of the exposure to Hepatitis A in the gay male community.

"Sometime in the next year or so we will try to coordinate a screening program in the Boston area with one in the New York area," Dienstag told *GCN*. "Then, after a suitable time of surveillance, we'll go ahead and start a study in the two populations."

WBUR

Continued from Page 1


going to go back to programs as they were, the answer is no. But I've always said that I want to listen to any different community that wants to discuss programming goals at WBUR.

"I have been listening to WBUR [since Sept. 15] and I have heard lesbian and gay issues. In my view, [the coverage of] minority and gay issues is, in concept and content, better.

"I regret what has happened. I'm surprised — though I'm not surprised that people liked the programs."

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A laser in the cellar
A crib up near the roof
a cyborg with my sister
A creep in rubber boots.

Someone took my darling
And turned her inside out
And turned her into something
I'll never figure out
(from "Personal Monsters," lyrics by Rick Dery)

By Rob Schmieder

I had originally contemplated doing a general piece on the punk/new wave scene in Boston. I have encountered a lot of antagonism from other gay people for my interest in punk, and I felt that the anti-punk gays should be made aware of the enormous influence gays have had in the development of punk both as fans and as performers. The number of bands in Boston that have gay members or deal with gay material or deviant sexuality is overwhelming — Human Sexual Response, Lou Miami and the Kozmetix, Mark Thor, Mande Dahl, the Daily Bodies, Someone and the Somebodies and V;. These immediately spring to mind just from my own limited experience, and in conversations with the members of Bound & Gagged (B&G) the names flew faster than I could pick them up. However, as I got to know the women of B&G better I began to realize that they are a paradigm for progressive punk bands, and in some ways paragons of what I would like to see in a band, both in their musical and social outlooks. In addition, they are an exciting, talented and evolving band, and are well worth examining in their own right, apart from how they relate to the Boston scene.

My friend Mark and I met some of the women of B&G at a Chinese restaurant in Union Square, Allston. As we waited to order, the remaining members of the band arrived, and an L-shaped table had to be fabricated to accommodate the seven of us. What follows is reconstructed from the tape of that conversation and subsequent conversations we have had with B&G and their friends over the past month.

THE BAND MEMBERS

True to rock-interview tradition, I asked the band members to talk about their backgrounds and how they came to be in the band.

Martha: I'm Martha, and I play guitar and sing, and I was at Harvard actually when I started getting into going out to hear a lot of music — new music. I started taking some time off — had met Deni a bit. She had been playing with the Stains, but left that band, but still wanted to drum, and I had this real funky weird guitar that I was just sort of making sounds on, so we got together and we just banged away for a little while, and Trude joined us thereafter — but basically I'm a refugee from an institution of higher learning, to which I will have to return at some point . . . I was studying biological



Sensations Center
lyrics by Martha Swetzo

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I like to feel absorbent
Sensations Center
There's so much to know

Sensations Center
I like to feel electric
Sensations Center
I want to know it all

This has the heart that beats
This has the heart that beats
This has the heart that beats
This has the heart that beats

Sensations Center (1)
Sensations Center (2)
Sensations Center (3)
Sensations Center (4)

anthropology and filmmaking — studying monkeys and making movies . . .

Trude: I am a refugee from an institution of mediocre learning I went to BU, and I spent two tedious years there. And I met Deni at Macy's liquor store — I was working there after school. I was a cashier then, and Deni used to come in with her brown leather jacket with safety pins all over it, diaper pins, and she had real long hair at that point, a pony tail as a matter of fact — she chopped it off one night before she was going on stage, just went kchrckh! . . . I knew she drummed in a band, the Stains, I thought WOW! I'd never heard of the Stains — little did I know what the Stains were like — primal scream therapy. So I had answered this ad after playing bass about three months on and off; so I finally got tired of practicing the scale; so I answered this ad in *Skunk Piss*, and it turns out that the ad I answered was Gary Gogol, who's now in V;, who was Deni's roommate at that time, and I went over there, Martha was there, Deni was there. Deni started talking to me and said, "What, do you want to form a woman's band?" and I said, "Yeah, I'd really like that," pushed Gary aside and we went into the other room, and Deni had two timbales [drums] that wouldn't stand up, and she started beating on those, and, well — you talk now.

Deni: . . . so we got together, and we've been together for over a year, and we've been playing out for over a year, and we've definitely been through a lot of metamorphosis since then. We had a lead singer [Barbara Britto, or "Britt"], and she left the band, and now it's just the five of us . . . I thought that it would make money. Seriously. . . and that was really the idea, I think, that it would be a novel thing, and it's less stupid than being novel because you take your clothes off, or because you use egg beaters on stage, but it would have more of a pure consistency to it, and at the same time be novel too because everyone's making a big furor over the all female bands, all five of them in the world, you know, and it just seemed like, I've got one foot in the door, so I might as well do something with it, and also I just knew a lot of women that had at least dabbled in music or wanted to and needed some outlet.

Wendy: I'm the only professional in the band. I was in this really famous band called the Daisy Delegation when I was in the 9th grade [in Reading, Mass.], an all-women's band . . . we were playing in bars in Boston, and everything, it was illegal doing it . . . that's when I knew how to play, I took lessons and everything. But I'm better now that I forgot how to play . . . I gave it up for a while when I went to college, and then I just picked it up again, recently.

Marcia: I like music a whole lot, for years I was a photographer taking pictures of people involved with music, and I just like playing. It's fun. Unpredictable, and it's more immediate than working in the darkroom, that's for damn sure. I played with a band in high school one summer, but they wanted me to be a Gracie Slick clone, and I wasn't like Grace Slick. I met Deni at Cantone's [one of Boston's oldest punk venues] because we were both dancing, we were the only two people dancing to a certain band, and then I met her again when she played at the loft that I used to be involved in — Star Systems at Thayer Street. The Stains played up there, and then we had a mutual friend who said she was starting a band, and I wanted to be in one, and — it kind of happened. So I met everyone else, except for Deni, the time I went to rehearsal.

Bound & Gagged, like most local bands, is far from being self-supporting, and the band members work daytime jobs. All but Wendy have some background in photography or film-making: Trude makes portraits at a camera store and Deni worked, until recently, as a film editor at a television station. Their interest in film and photography extends to the avant garde in all its manifestations, and their participation in the punk scene is not limited to their club appearances. I first heard the "old" B&G perform at the Eventworks program at Massachusetts College of Art, where they shared a bill with an avant garde performance artist whose act included a simulated auto-disembowelment and who at one point flung used tampons and stale cookies at the audience. Trude has written widely for the music press, and is herself putting together a magazine to be called *Barbie's Leg* which will feature writing and visual work by people involved in the punk scene. She is also trying to organize a theft-prevention program for local musicians, who have been victimized by expensive equipment thefts in growing numbers. B&G have themselves recently been burglarized at a practice space they were renting; like most bands they can only afford to rent space in old buildings with poor security. (The other major area for theft is the transference of equipment from the clubs to the bands' vans where it must often be left unattended.) Trude hopes to increase the recovery rate by setting up an ID-data bank network that would allow participants to identify stolen goods when they come on the market again; the program would be modeled on the successful Hot Car program sponsored by Boston's WBZ radio.

BEING AN ALL-WOMAN BAND

The musical unit that is Bound & Gagged is something quite different from many other punk groups I have seen, and is vastly different from bands with a single female member (usually the lead singer). In sexually mixed bands women tend to be assigned the role of figurehead, and though there is give and take with the rest of the band there does not seem to be the same sort of decentralized, democratic process that is a characteristic of this all-woman band. Martha commented on this difference; "To me, going to see Chrissie Hynde [lead singer of The Pretenders] or going to see Pat Benatar, or Mande Dahl, or Blondie, any of these other bands that seem to be catching a lot more approval than this all-woman group. That's a real difficult thing for me to see live . . . Chrissie Hynde really frustrates me because I feel that she is still conforming to that real traditional special role for women rock and rollers." Trude described such women as "stage decoration." For B&G, the important thing is not so

THE PERIODIC PAINS OF BEING BOUND&GAGGED

much that each one of them is a woman, but the dynamics of the five women *working together*.

Martha: I began to feel really frustrated that I saw so many men always on stage . . . and I just thought it would be a very exciting idea to see women up there and that the sound would be real different, the lyrics would just be a whole different way of making rock 'n' roll, because women respect each other a lot.

Rob: Do you feel like that's happening?

Martha: Well, I think we definitely have a real unusual, unique sound, and it's hard for some people to get used to it because our sounds aren't always the same rhythms . . . it's not a familiar sound . . . Most girl groups have this definite history, something that's pretty neat, but that's not what we're necessarily all about. We actually work rather well together too . . . I think at this point — it's not that we're necessarily vehemently into working with all kinds of women, but we just work really well together, we know what to do.

Trude: A lot of people get the impression — a lot of men especially — you mention to them you're an all-women band, they immediately draw back and go "Oh my GOD! Five women together, working together, it must be horrible, I can't even stand to be in a room with five women." And they think of course it's total chaos, for five women to be together, you know, that we would go around bickering and . . .

Deni: I think there's a different kind of understanding when women are working together. I thought it was going to be real strange at first . . .

Marcia: It's hard to get five people to work together on one idea — it's pretty difficult — and I think musically and direction-wise we all arrive at these things that make sense for all of us, because otherwise we wouldn't be doing it.

The fact that they get up on stage and make their own, very personal music is the strongest expression of what B&G is all about, and the hardest to pin down.

Martha: We're not an overtly feminist band, because that's not just the kind of people we are, and we just like to do what we want to do.

Trude: . . . we just come out and we are completely ourselves, we're really individual, I think we're individual and at the same time we're a unit . . .

Marcia: There are no conventions that we're conforming to, and there are no traditions for the most part, except for like feminist folk-rock or some jazz; there's not that many conventions for women to get up together and play up on the stage together . . . and *The Real Paper* [a Boston weekly newspaper] mentioned we were perplexing and why five women up on stage should be perplexing when we're not putting across any specific caricature; we're just doing us, but because we don't conform to anything like that, people don't know how to deal with it.

The band took on its name little knowing what hostility the name, in conjunction with a group of women, would generate. Before I ever heard the band, but knew them by name, I was impressed by the audacity of a group of women who would flaunt a name that seemed like a buzz-word for the domination and oppression of women; I sensed the sort of reversal of power roles that comes when we call ourselves faggots or when blacks expropriate the word nigger for their own use. Not surprisingly, the choice of name has created a great deal of hostility for the band — hostility that I feel is ultimately based on confused misconceptions about what is going on in the punk scene.

Wendy: I've had people actually move away from me at clubs if I've had like a leather jacket on or something, they'll like look at me you know this really horrible expression and actually move a few feet away. It's really weird. And I've had a lot of people give me a hard time about the name of the band. . . "How could you have a name like that, that's sick."

Trude: We used to have people spit on us.

Martha: . . . people tend to have a very preconceived notion of what our image is, what we like, from the name. When we initially named ourselves that, the idea was that we were saying we weren't bound and gagged, but that we saw around us a lot of people — it doesn't even matter what sex they are — who are bound and gagged in a lot of different ways — whether it's an emotional thing, whether it's a creative thing. . .

Marcia: Or even to see it in ourselves, in terms of, like, trying to overcome an obstacle in our own lives or something, you know, we get all caught up . . .

Martha: . . . I often feel really concerned about the things I want to do and my own tendency to get in my own way about it, and it happens that those two words have a traditional connotation, you know, of a sexual and of a rather socially unapproved sexual nature, but I think that anyone that sees us will realize that we have absolutely nothing to do about that.

MAKING MUSIC

Though I sometimes felt that the women of B&G were vying to be the spokesperson for the group, what I was hearing seemed less a power struggle than the cacophony of the different voices they bring to the unit. When talking about how they make their music they also made it clear that, though they may have come from different musical backgrounds, they all contribute equally to their compositions and build pieces in a non-hierarchical way.

Martha: We're collaborative — we write it all together. Usually the lyrics, one person writes them — we may all suggest changes as things go along — but we do everything pretty much together.

Marcia: Martha writes more lyrics that I do for sure . . . or some of us will have more of an idea of our own specific part and bring that in — like Wendy does that a lot.

Trude: The band has really gone through some sort of metamorphosis of a sort in terms of musical arrangement. When we were fairly incompetent, it started out that we did not

Bound & Gagged is:

Marcia Maglione: keyboards, vocals, rototoms

Wendy Stone: guitar, bass

Deni Ozan: drums

Trude Koby: bass, vocals, sax. . . ?

Martha Swetzo: guitar, vocals

photographs by Rob Schmieder



have a rhythm section, we had, like five separate instruments that mostly played off the guitars, more than anything, and a lot of off the lyrics, actually, and as time went by and we mastered our instruments more, we started to realize that it was much easier working off of a rhythmic structure; so Deni and I have tried to pull together a really good rhythm section, which I think is evident in songs like Chains and Polymers, that was like the point where it started really to come out with a rhythm section . . .

Mark: What you want to hear a lot of the time is the spaces.

Martha: Good dance music is very simple, and it's very spacious. Like the B-52's, whether the B-52's, or reggae, or funk, it's all little pieces that organize together. There's a lot of air in between, a lot of things happening, and I think basically we want to make dance music. If you can't dance to the music, I don't see the point of making it.

Marcia: I think basically, in terms of this band, and in terms of what we're doing with each other within the band . . . we trust each other, a lot, and like respect everyone's way, and there's none of that fascist ego stuff where it's like "I wrote this song and you've got to play this part, and you've gotta play this part." That doesn't exist at all, and I think we all trust each other's inventiveness, and ingenuity and creativity, and come up with parts, and I think it works. Sometimes we have to play something through a lot of times, or rework it. We don't do something until we're all pretty pleased with it, that's for sure.

"Personal Monsters" is one of B&G's most recent songs, and is becoming one of their most popular. In this song, Trude plays saxophone, Wendy takes her place on bass, and Marcia takes a turn with the vocals and percussion. The lyrics, written by their friend Rick Dery, are, like other B&G songs, best described as "daily experiential" (in the words of Bruce Stallsmith in *Subway News*). The music of the rearranged players is jazzy, "psychedelic," and, as Trude remarked, "totally un-Bound & Gagged." I mean who would ever expect us to come out and play that song. It's us, but it's not us at all, and I just think it's really amazing that we're capable of doing that stuff.

When at one point Trude was talking about her saxophone playing (which though a bit unpolished is powerful and convincing), she jokingly remarked that she was giving up bass to go on to wind instruments. Wendy immediately countered by saying that she wants to give up guitar to play bass. There is a great of flexibility in a band that has absorbed the loss of its lead singer without a hitch. They all seem to share Trude's view that "It expands the identity of a band . . . to switch instruments, even if you're not competent at it, it just gives a totally different view of the band."

Since Britt left the band Martha, Marcia and Trude have shared the vocal spot. But the vocals have become a less important part of B&G's music than they once were.

Martha: Our band has been changing at a pretty constant rate, and that's a lot. Three months ago we were a radically different band I think than what we are now. And I think that even in the last six weeks we've gone through a lot of changes in a way. I mean, losing Britt and stuff — that was obviously a big catalyst for change, but even then we're constantly going back over old songs and changing them . . .

The Bound & Gagged EP, soon to be released, will contain the songs "Clutter," "Roach Motel," "Attack" and "Chains and Polymers." "Chains and Polymers" is still one of their most frequently performed songs, but for the rest, the record will reflect an earlier period in B&G's development. Content of song lyrics was very important then; one of their most popular songs — no longer performed — was an epic ballad based on the plot of the film *Dawn of the Dead*. Other popular songs from this period were "Roach Motel" and "Office Slave," tapes of which were getting airplay last winter. But most of these songs have clearly been relegated to the past.

Trude: Dawn of the Dead . . . is a legend. I speak now, because people know what it was and remember it. But it's much better not alive.



In performance, B&G often comes on with an I-mean-business demeanor that is atypical for a punk band; most bands feel like they have to provide a stage show along with the music. This seriousness is not designed as an intimidation act; it is real.

Martha: . . . it seems like people still have a hard time dealing with the fact that we've really attained some mastery over our instruments; a lot of people feel kind of threatened — at first we were kind of funny —

Marcia: "even though they can't play they're willing to get up there" kind of thing, and now that we can play, someone said "you're not cute anymore, it's not cute the way you play any more, now you're really playing."

Deni: Sometimes people say that we don't jump around a lot, that we're more fun when we jump around and play real sloppy, but I think what it is is that there's still a real fear every time that you perform . . . and I think sometimes we're really terrified on that stage, and we get very involved in playing the music, because the songs always change . . . you're on the edge all the time . . . A lot of times, if we're not smiling, we're looking anguished, or mean, as we've been called, or intense when we're on the stage; it's because we are.

Trude: We don't write our songs with our audience in mind at all.

Influences on B&G's music include such New York "no-wave" bands as the Contortions and Bush Tetras and Boston's Mission of Burma. They pick up on music from all sources, however, and are always open to danceable sounds.

Deni: We don't want to pick up folk guitars because, first of all, that's not our form of expression; we couldn't express ourselves from our souls properly that way.

Trude: But at the same time we really enjoy listening to all kinds of music. I really enjoy going to Chaps [Bar] on a Friday afternoon, and drinking beer and dancing to disco, I can get in the mood for that anytime . . .

AUDIENCES & PERFORMANCE SPACES

Over the past few months, B&G seem to have developed a following of serious new music enthusiasts — the same people who follow the better-known Mission of Burma, who Deni refers to as their "main competition." Both bands create fairly complex music, though MOB's is more densely textured and not always as danceable as B&G's. The two bands are often heard at the same club in Boston, the Underground, which tends to book the more serious "art bands." In the past two months, working without a practice space, B&G has performed regularly, playing with bands such as the Bongos and England's Delta 5. They have also played Danceteria and Hurrah in New York, and before this interview, had just played at a memorial concert for George Scott, the recently deceased bass player for the Contortions and Eight Eyed Spy.

Though the band is generally well-received, and is getting frequent gigs, things were not always so easy. B&G went the traditional route of playing the lofts, for little or no money. In the early days of "performing out," they suffered abuse from raucous clubgoers, the type who go out to drink rather than to hear a particular band.

Trude: . . . they take us a lot more seriously now. I remember the first gig we played at The Space [a women's bar turned punk club, now defunct]. It was great but it was horrendous, we had things like ten jocks came in and they were ripping roaring drunk and they were coming up there [saying] "Eat me, eat me" and my aunt and uncle were sitting in the back . . . it was real funny . . .

Marcia: Men would come up to us and say, "Oh, you wear rubber suits."

Trude: Some people still think that . . . lately, the only sexist thing that happened was when the Plasmatics were playing one night that we were playing the Underground and the crowd let out afterwards . . . and all these people that were

hardcore Wendi Plasmatic fans came down and just went wild. They were really drunk, but Britt handled them really well, and there were like no problems . . .

Marcia: Actually I'm surprised. Some of the . . . least likely people I would expect to be our audience (student jock types who are really drunk) they'll come up and say, "Wow, I really think you're great" . . . I expect them to be talking or saying something nasty to us . . . We found that note one time . . . "Dear Bound and Gagged, we are your girl band groupies you untie our minds" and it was signed by these two guys.

Trude: It was raining out, and it was written on a napkin, and they'd wrapped it up in a little plastic baggie and they put it under the windshield of the car. It's sweet. We have it framed now at home to give us inspiration for the future.

While B&G has found acceptance within the punk scene, they feel a strong antagonism directed towards them and towards punk in general coming from the gay community and from other women. The experiences the band has had with its gay fans and with attempts to perform in gay spaces illustrate this problem.

Deni: Part of the reason we wanted to talk to GCN about our band is that there is a lack of communication with the gay community definitely. We have a few friends who are real hard core fans that are just wonderful, and they come see us all the time and put themselves out — dance like crazy, and they are totally treasured but specially I think we get a lot of, say, hesitation and flak from a lot of gay women. Not all, like Claire of Ina Ray said something really nice about us last time they played at Prelude [Bar] . . . But we've had a lot of trouble — we were trying to play at Somewhere [Bar] once, . . . about a year ago and they kind of gave us a lot of trouble, I think that they're real hesitant to deal with us partly because they misunderstand the connotation of the name of the band, and I think they just, they don't like the way we looked at the time, a couple of us wearing leather jackets, or looking "punked out" wearing a chain around the neck or something. I think that a lot of gay women definitely take the look to be somehow denigrating to women whereas that's really the furthest thing from our minds. Furthering women in music, you know, and just to gain access to these once forbidden places, is our major aim. And it's a real problem. And I don't really know how to go about changing it right now.

Trude: . . . Every time the criticism that we've received except for one has been by women writers, which really kind of flabbergasts me in a way because I don't see us as coming onstage and pulling any kind of sexist rap at all, . . . and it's just really odd not getting any support from any kind of women that are involved in the media at all. I tend to disagree a bit with Deni about not getting problems with gay women, like I noticed, especially of late at our Underground gigs, women coming from Prelude, I mean down to see us, like a lot of them. [But] I don't think that gay women — the lesbian community — is that much into new wave like you were saying. I think that they're kind of stuck on their disco rap.

Martha: We're all just very individual people. That's just the way we are and we wouldn't have it any other way. I think that's an amalgam of part of what the problem is, you can't get a handle on us, we aren't overtly feminist, we aren't overtly gay, at least I don't think we're overtly gay, I mean we aren't, some of us are, some of us aren't, it has absolutely no input into our music.

Deni: I mean basically yes, obviously our sexuality makes us some things but in a way everything's just filtered to our sex, and the fact that we are women really in a sense has a lot to do with whatever else we do in our lives, so obviously it's going to shape our music and it's going to shape everything that we do in a lot of ways.

Later, however, Deni showed that she feels there is a strong link between being gay and being a punk rocker.

Deni: I think that a lot of people in the gay community don't realize that most of this music was, and the scene was really founded by gays, in New York, in England, in Boston. I mean very heavily because just face it, I mean gay people are still alienated in society to a very large extent, sometimes larger

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Poetry

Performing Communication

By Pat M. Kuras

Poetry readings are a kind of entertainment. When a group of people are willing to listen to a poet, I think that the poet should strive to entertain in some way; that is, the poet should perform in such a way as to let the audience feel fulfilled, satisfied, have them know that their time has not been wasted. (To use the words *entertainment* and *perform* in conjunction with the word poetry, I realize that I may have bristled artistic and/or political nerves in some readers; however, I do feel that a poet owes — must give something — to an audience.)

Poet Melanie Kaye is also concerned about poetry as performance. In the opening pages of her book, *We Speak In Code*, Melanie comments on performance as something many poets (herself included) have profited from. She says, "Important women, women with book or books, read longer, get paid more, are flown into places like Portland, and to some extent get treated like stars." But she maintains that performance should not close off the dialogue that is poetry. In sharing with other women — hearing their work as they hear hers — Melanie says that we *expand* ourselves, "our experience is more fully, more accurately, named, explored, and known."

When Melanie Kaye gave a reading at Boston's Glad Day Bookshop last week, she opened with a poem by Sappho. She explained that she uses this poem as a warm-up and with the ancient origin of the poem, she reminds us of the long tradition of women writing. The unique factor in reading this Sappho poem was that Melanie first read it in English, then in Greek. She joked that she studied classics in school and this was the only way she still got to use that training. The Greek version was lyrical, enchanting; she had set a spell for the evening.

The rest of the poems came

mostly from her new book, *We Speak In Code*. They are autobiographical, autoemotional and some rely on the aforementioned classics — "Pandora's Box" draws on mythological images and celebrates a woman's sex:

Her fingers discovered a
noselike button
redfleshed accordion wings.
She heard blood echo
down satiny halls.

Other poems focused on her native Brooklyn, as well as her Jewish heritage. Some of these poems were funny (one about being "the Dodgers' first woman pitcher"), while others were harrowing (one reflecting the fear in New York during the Son of Sam killings).

Politics play an important part in her poetry, although her work never becomes dry or rhetorical. One poem, "The Party," mentions old-time activism and, to a degree, it shows why women's participation is sometimes belittled and mocked in political (straight, male, lefty) movements. The poem mentions a scene in which a woman is addressing a huge crowd at an antiwar rally. She is talking about prostitution in Vietnam. Near the front of the audience, two immature men, spurred by her speech, giggle about getting some ass. The woman-speaker is outraged and screams, "Wipe that shitty grin off your face." However, the rest of the audience is unaware of the disturbance up front and, for them, the woman speaker seemingly has just lapsed into some kind of temporary insanity.

Melanie has written a poem called "Trojan," which was inspired by women who occupied a nuclear power plant in Portland, Oregon. (Trojan is the name of the plant.) When she read this poem at the Glad Day reading, she dedicated it to the women who will be involved in an action against militarism, a demonstration that is

planned for the Pentagon in mid-November.

One of Melanie's greatest concerns is the movement to end violence against women. This is reflected in her Son of Sam piece, as well as a poem called "Heat-wave," dedicated to two women *who burned their husbands*. I remember one of these true incidents. I was working in a factory at the time and this particular story was famous. A woman, who had been constantly beaten, threatened and humiliated by her husband, lived in total fear of him, afraid that he would again not only lash out at her but harm their children too. She retaliated, after years of abuse, by setting fire to his sickbed as he lay in it, unable to move. My factory co-workers and I were stunned by the story, but among us there hummed a kind of relief at knowing a woman had finally fought back. (The woman was acquitted of all criminal charges that had been brought against her after her husband's death.)

One of the final poems Melanie

read that night was "Sign." Also based on a true story, it tells of how two deaf-mute women used sign language to escape from some potential rapists. Look at Melanie's words: "... fear/ is not useful;/ doing nothing/ is also dangerous . . ." These little bits of wisdom and shared confidences are stitched into much of her work.

Perhaps Melanie's most widespread poem is "Amazons." It first appeared in *Conditions 2* where it was seen by science fiction writer, Jessica Amanda Salmonson. Ms. Salmonson, in turn, wrote to Melanie requesting to use the poem in her anthology (also called) *Amazons*! which focuses on heroic female characters.

Returning to the issue of poetry as entertainment/performance, I must say that I was very pleased with Melanie's work and her reading. Despite the intense theme of much of her poetry, Melanie is a careful poet and does not bombard the reader/listener with prolonged political pressure. She speaks succinctly and, at times,



Susan Fleischmann

Melanie Kaye at
Glad Day Bookstore

manages to inject a bit of levity. She satisfies her audience with mellow charm. It was the most enjoyable reading I have been to in many months.

We Speak In Code
by Melanie Kaye

Available from
Motherroot Publications, Inc.
Anne Pride
214 Dewey St.
Pittsburgh, PA 15218

Television

Just the "Straight" Facts

By Steve Owens, LAGMA

Marlo Thomas may have had to be "gay and bubbly" for the filming of "That Girl," but as the host of "Facts for Girls" (a sex-education installment of CBS' "The Body Human" aimed at young women and scheduled to air October 7) she plays the strictly heterosexual "Everygirl" who introduces puberty to middle America.

"Facts for Girls" is CBS' pathetic attempt to provide information on sexuality to young women. As sex-education, the half-hour program's format is a rap session with Marlo Thomas and three girls from Lebanon,

Ohio focusing on the changes their bodies and minds went through during puberty. Animation is used to graphically detail physical changes while Marlo discusses the causes of puberty and pregnancy.

Surely the young women who are the program's participants and the planned audience will have little new to learn with regard to periods and pregnancy. Unfortunately, "Facts for Girls" does not begin to deal with birth control. The discussion of a pregnant tenth grader could have naturally led to a discussion of teen-age sex and the need for birth control. The issue was side-stepped however, by mentioning that the physical de-

velopment for child rearing does not coincide with the mental and social development necessary to raise a child. The implication is that the only solution to sexual precociousness is celibacy. Unmentioned too is the danger of venereal disease.

These omissions seem especially glaring since the program appears to place such emphasis on relationships with boys. Throughout the program there are scenes of girls dancing with boys, cruising with boys, canoeing with boys, etc. Much emphasis is placed on dating, the first kiss, and finding the "special" boy. Apparently the

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Theatre

Bluefish Cove Reopens

Last Summer
At Bluefish Cove

Written by Jane Chambers

Directed by Nyla Lyon

Set Design by Michael C. Smith

Lighting by Carol B. Sealey

Costumes by Joyce Ostrin

Re-opening Oct. 7, Vandam

Theater, 15 Vandam Street,
New York, N.Y.

Reviewed by M. Daphne Kutzer

Last Summer At Bluefish Cove is a play about what happens to eight women at a lesbian resort during the course of a summer. It is subtitled "a lesbian love story," and for two of the women this is certainly true. They fall in love with each other — madly and passionately and perhaps unwisely, but happily. It is also true in a different way for the other six women. The play is concerned with what may be less exciting but longer lasting than passionate love — love among a community of women who consider themselves "family," the kind of love that makes room for the shortcomings

as well as for the strengths of women, a love that is flexible enough to allow the family to expand for new members and to contract and mourn together when a member is lost.

This is not to say that *Bluefish Cove* is a lesbian paradise. The women who come here every summer are complex and often difficult people. They tend to argue about two topics: feminism and sex. Kitty Cochran (Dolores Kenan), author of *The Female Sexual Imperative* and a "figure-head of the movement" is arrogant, closeted and paranoid — but beneath it all, her friends know that Kitty is brilliant, strong, and can be counted on to come through, and for her part Kitty knows she needs her friends to keep her in line. Sue, older and wealthy, is jealous and possessive of her younger lover Donna, who is manipulative and interested only in Sue's money and Lil's body. The group puts up with Donna for Sue's sake, and gives Sue sympathy as well as advice on why she should dump Donna. There may be bickering and arguing and even jealousy among these women, but

always beneath it there is love and a sense of humor. This group will need both, because one of its members has cancer and may not live to the end of the summer.

In the opening act of the play, we meet the seven regular visitors to the Cove and a newcomer, Eva, who has stumbled in unaware that it is a gay resort. Lil, the first of the women she meets, assumes she is gay and invites her to a party, discovering too late that Eva is — or appears to be — straight. The party scene is filled with wonderful and witty interplay on several levels, as Eva asks perfectly innocent questions — "Are you married?" — and the lesbians, none of whom want to hurt her or blow Kitty's cover, try to (literally) keep their faces straight.

Bluefish Cove is a play that, by nature of its form and content, faces the danger of falling into the depths of melodrama or (like *The Boys in the Band*) of confining itself to stereotypical views of gay life. That it does neither is a credit to the playwright, the director, and most of all the eight actresses — Jean Smart, Carolyn Cope, Dolores Kenan, Aphroditia Kolaitis,

Madeline Welsing, Janet Morrison, Elizabeth Wingate, and Stephanie Rula. An earlier production of the play had an overly melodramatic second act and a closing line that was worthy of the worst of pulp "women's" fiction. The act has since been significantly revised and is now moving without being sentimental or bathetic. It touches genuine human emotion rather than relying on tapping automatic reflexes in the tear ducts. Nor do the characters ever come across as being stereotypes. Chambers does present us with a cross-section of lesbian lifestyles that includes "old married couples" as well as "alley cats," a lesbian mother as well as a sculptor who says she was playing doctor with little girls in kindergarten, women who are closeted as well as women who are open. Yet due to Lyon's balanced and restrained direction and the skill of the cast, we never once feel that we are looking at stock characters. Each of them is subtle and complex, and we are always aware that there is much more to them than we will get to know in the course of the play. Two of the actresses in

particular — Jean Smart as Lil and Aphroditia Kolaitis as Annie — are superb. Watching them doesn't feel like watching acting; it feels like watching women one knows live their lives. The talent of the cast is what really carries this play along, making us feel at the end that not only are the women on the stage a family, but that we, too, have become part of the family circle.

Bluefish Cove is a production of the Glines, a non-profit organization devoted to the promotion of gay art. It was originally to have had a limited engagement as part of the First Gay American Arts Festival in New York this past May and June, but proved so popular that its run was extended indefinitely at the Mainstage Two. However, the theater was recently closed by Fire Department officials for safety violations and failure to have a certificate of occupancy. To raise the \$25,000 needed to move to the larger Vandam Theater, producers John Glines and Lawrence Lane are selling shares in the play. For more information contact Lawrence Lane at (212) 522-5567.

Lesbian AA Conference to Convene

By Maida Tilchen

"When I finally admitted to myself that I was alcoholic, that I needed help, I went, kicking and screaming, to Alcoholics Anonymous (AA). How can a radical lesbian go into AA, which is God and man and Christianity? I made a list of pros and cons and brought them to the group leader. She finally said that she respected my issues, but wouldn't it be much easier to deal with not drinking with other women who were having to work as hard as I was? That made such an effect on my life. Right then I said, you're right, it's hard work, I don't want to do it by myself anymore."

The speaker is a woman who is working on the Northeast Lesbian Alcoholics Anonymous conference, to be held the weekend of October 10-12 in Boston. The conference will be the largest known lesbian AA conference, with participants expected from many parts of the country. It signifies the growing support systems for alcoholics and other "chemical-abusers" in the lesbian and women's communities throughout the U.S. Thousands of lesbians have experienced and appreciated the assignment of

"chemical-free space" at the Michigan Women's Music Festival and other concerts. But more than an occasional recognition of the needs of recovering alcoholics is necessary, and, in Boston, Cambridge, and many other cities, ongoing programs such as lesbian AA groups, chemical-free dances, parties, and softball teams are helping many women to recognize and deal with the disease of alcoholism in themselves and others close to them.

"The disease of alcoholism is a family system kind of disease. Even if we're into alternative relationships, it still has an effect on the relationship — the woman that's trying to stay sober, and the woman that's relating to her. This can be lovers, it can be mother and daughter, it can be friends. It affects everyone."

This speaker asked me not to use her name, because she feels that this may help other women wondering about their own drinking. "If it doesn't have a name, and it maybe sounds like them, sometimes that's a real connecting link. Also, in the close-knit lesbian community, if you know that person by name you can just say, 'Oh, so that's her problem,'

instead of thinking it might be you or someone you care about.

Why are AA and other programs in the lesbian community needed by the sober alcoholic? "To stop drinking and live in the social world was very hard for me. My last year of drinking I got more isolated. When I sobered up I didn't have anybody. I had alienated people, but I also felt very alone. I'd been drinking for 10 years, and I didn't know how to live in the world without drinking. I felt very raw, crabby and depressed and a lot more scared. My coping, my friend, my bumper against the world was gone. As someone who started drinking young, I had to learn how to make adult decisions — all that I didn't learn as a teenager because I was drinking. I have been learning that I don't have to drink, that my life won't fall apart sober. In AA, there's a lot of women around to help me out."

Because the main purpose of AA is to help people stay sober, it does not sponsor special interest groups. However, it is supportive of such groups, and lesbians and gay men who call their local AA Central Services will be referred to gay or lesbian groups if they exist

in their area. Do lesbian and gay groups differ from other AA groups? "You use the same program to stay sober. But there's more openness and frankness to talk about ourselves. I have been open about my lesbianism at some straight AA groups, but not at others. You have to be cautious about not buying into sexist rhetoric. Having a balance of both straight and lesbian meetings is working for me now. I'd like more lesbian groups, but I go to a meeting every day."

Although programs for lesbian alcoholics are increasing now, their presence is not nearly enough to meet the need for them throughout the country. The most successful programs, such as AA, have been organized by alcoholics themselves. "In terms of a grand scale of reaching out, for myself that's real hard to do. The disease of alcoholism is very consuming — and that's not a pun. It's consuming even sober. It's a daily struggle. Getting angry at something and not being able to express it, like in political work, is very hard for me sober. When I was drinking, I could do a lot more political work, and wolf down a few more drinks. But what I now know sober is that I wasn't really feeling a lot of the stuff that goes into doing political work. I know that I'm going to be able to do more things, the longer I stay sober. One of the basic mottoes of AA is "First things first." That means for me, staying sober. If other things come out of it, and the side effect of a group of lesbians staying sober is a conference like this, well that's the cream on the cake."

Programs for alcoholics have also been enjoyed by other women. In Boston, the chemical-free dances produced by Amethyst Women have been popular with the whole lesbian community. "When women choose to be there instead of the bar, I feel very supported. Maybe that's very self-centered of me, but I really appreciate it. It feels terrific, especially knowing that other women understand the disease and that it's hard not to drink."

A chemical-free dance, open to all women, will take place Saturday night during the NELAA conference. There will be workshops on many topics including "fear vs. faith:" dealing with women who are still drinking; detaching from your alcoholic family; and the relationship of alcohol and physical abuse in lesbian relationships. Workshops are open to alcoholics and women whose lives have been affected by alcohol. AA and Al-Anon meetings will be held continuously during the conference. The conference starts Friday, October 10, at 7 pm at the UMass Downtown campus, 100 Arlington Street, near the Arlington subway station. Signs reading "NELAA" will indicate specific rooms. The cost is \$15, but more or less will be accepted. For more information, write to NELAA, Box 83, GCN, 22 Bromfield Street, Boston, MA 02108. Other recommended services in the Boston area are CASPAR Women's Services, (617) 661-6020, and Amethyst Women, whose events are publicized in *GCN*, *Equal Times*, and flyers. Outside of Boston, contact your local AA Central Services.

Straight Facts

Continued from Page 10

producers could envision no future for these women save as safely married to a man.

The images of women, while they are not with men, are those traditionally associated with women. There are scenes of ballet lessons or of women listening to music indoors with their girlfriends. No mention of career possibilities is made.

Needless to say, CBS' sexist view of women assumes heterosexuality. There is no mention of the existence of lesbianism, let alone a discussion of it. Although it has been demonstrated that young people know little of homosexuality aside from the stereotypes, CBS neglected to use this opportunity to provide some very necessary information. Also disturbing is the choice of the three participants who are all white, middle class, and live in a small town.

Realistically, as a half-hour show, it would have been impossible for "Facts for Girls" to have dealt seriously with birth control or lesbianism. Nevertheless, their omission makes the show of very limited value. I suspect that CBS neglected to include a discussion



of birth control for fear of alienating conservative parents. Already "Facts for Girls" has been criticized by feminists and Planned Parenthood for its omissions and stereotypes. Doubtless CBS will receive flak from groups who feel that sex education has no place on television. I think sex education could have a place on tv, but only in a more serious in-depth discussion that touches all the issues of teen-age sexuality. While "Facts for Girls" is slickly produced and somewhat enter-

taining, it does not go far enough.

It probably would be useful for CBS to get feedback on the program's failings. "Facts for Girls" is being shown on CBS affiliates at 4pm on October 7. A companion program for boys, "Facts for Boys," is planned for airing November 6. Comments about the program should be sent to: Audience Services, CBS Inc., 51 West 52nd Street, New York, NY 10019.

Book-Burnings

Continued from Page 3

Spencer also commented on the conservatism in the area. "The bookburning surprises me a lot less than it would have a year ago — there is a definite upsurge of that right here. As well, this area is rather conservative, especially the English community. Anglophones are a privileged minority within French Quebec and are paranoid about losing that status. So the area is slightly like the [American] 'Deep South' — cul-

turally and socially, somewhat backwards.

"An example of this . . . *The Record*, the only English daily here, is so right-wing it would raise your hair. One editorial they had was inciting people to violence against a certain strike picket line. It's not surprising that the paper failed to cover the bookburning until after the national networks had picked it up."

Asked whether he thought anything good could come of recent

events, Spencer told *GCN* that, "the sensationalism of the burning has tended to cloud the issue of homosexuality. It has caused a panic among gays; their reaction is to go back into the closet."

Westman also commented on this. "We have been accused of doing the gay movement more harm than good, proving that coming out will get you beaten up and arouse homophobic hysteria. And — it is not a welcoming atmosphere. Most members of the small gay group feel they could do more elsewhere where there is less of a threat on their personal lives."

Corry was less fatalistic. "This kind of thing shows the importance of group strength. As individual organizers without a group we will remain 'whipping boys', martyrs to the cause. It is a hard step, to get that first showing of group strength, but I am confident that it will happen with persistence."

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Who's Mac?

Coming Out

As lesbians and gay men, we all share the experience of coming out. Some of our stories are joyous while others are filled with pain, but all touch our lives in some way. For these reasons, I hope to begin a new column at *GCN* dealing with your coming out stories. If you would be interested in sharing your story with us, please send it to us. Keep it short: limit the story to three double-spaced type-written pages. I will choose those which I feel are of greatest interest to our readers. Even if you have never written in your life, try your hand. Send all stories to: Coming Out, Features Editor, *GCN*, 22 Bromfield St., Boston, MA 02108.

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Odyssey of a Unicorn Grammar School Heartbreaks Remembered

By Nancy Walker

Throughout grammar school, with the exception of Anita (you should excuse the expression) Zigler, whose excellent marks kept pace with my own and whose father ran a gas station and kept chickens which fascinated me (the chickens, not the gas station), I didn't bother with any of the other children. I reserved my affectionate interests for several of the teachers some of whom were among my earliest crushes.

In 3A (the classes were divided into an A, which was the first semester, and B, the second semester) I had a beautiful, tall, willowy, blonde teacher named Elizabeth Fish who made my child's heart flutter. I was so absorbed in my own thoughts, one day, that she had to call my name three times before I came out of my fog and answered her. She said something then that humiliated me, wounding so deeply, that to this day I remember how stung I felt, though I do not remember her words. And I still remember Miss Fish.

It is funny how such early impressions remain more vivid than what happened yesterday or last month. Sometimes I think I am becoming senile with remembering, but I am willing to bet that children still feel the same sense of isolation from their peers and the same enormous tug toward some of their teachers.

Maybe they don't all wind up being gay, but looking back, I see how so much of this early experience would have been easily explained as incipient gayness. I felt different from the other children because I was different from them. I was drawn toward certain of my teachers because they exhibited qualities that I would later seek out in other women and/or try to develop in myself.

The pity is that we have to go through so much emotional trauma just to find ourselves. Perhaps we should indeed push for sensible discussion of alternative lifestyles during the primary grades. Obviously this would meet with tremendous resistance, but it would serve a valuable purpose, and someday, if and when the world is more grown up than it is today, such educative experiences will be a matter of routine.

While in grammar school, I had a tremendous and long-lasting crush on one of the gym teachers. She was vibrant and cheerful (I was a very dour youth) and had flashing white teeth in an always-sunburned face. Her hair was raven-black and feather-cut and she wore short, pleated cotton jumpers over light colored blouses.

Miss K. always laughed at me because I was born to be the worst gym student in the world. I was impossible in everything but softball, and then I wasn't exactly a tiger, but we'll save my physical education catastrophes for some other time. It is sufficient to say that, since I had gym all through grammar school, I came in contact with this same woman for many years, and for almost all of them, I wanted, unavailingly, to be "friends."

Somewhere around the seventh grade a music teacher arrived on the scene, and she figured in my heroic fantasies. She was a short, slight, ordinary looking Italian-American woman, but I loved music all my life, and there was something about her that captivated me. I dreamt endlessly of rescuing her, a la the "knight in shining armor" aboard the splendid white horse. The fact that I had no armor and couldn't even ride a pony, let alone a horse, didn't bother me.

Later, much later, I learned that both the music teacher and the gym teacher were gay, and they certainly were friends with each other when I was in school. I do not know if their relationship was an intimate one, but what interests me now is that my child's emotions had picked out individuals who were truly *simpatico*, though none of us knew it then.

Even the men I was particularly drawn to turned out to be gay. I was wild about the man who taught seventh and eighth grade science. He looked much like the actor Robert Stack, and I thought he was wonderful. He resented the fact that a girl (me) got the best marks in his class, but I thought nothing of that. When I was graduating from high school, years later, I found out that he was very close friends with the teacher I had had for my last year of high school French. That information didn't penetrate my consciousness

until even later when I began to see the relevance of many early childhood and adolescent experiences.

I really do believe that there is a kind of animal magnetism that draws children toward people who share something deeply significant with them. Perhaps I am wrong, but perhaps, on the other hand, many others have had experiences similar to mine.

While I was developing intellectually, I was very lonely, and made "friends" with a woman who in those days was referred to as an "old maid." I don't know how old she was then, probably well under thirty, but she was plain, and austere (a minister's daughter), teaching seventh grade spelling and math and, no doubt, dreaming dreams never to be fulfilled. I was allowed to come home with her occasionally because her house was close to school.

I remember doing dishes in her kitchen. I don't know if she was kinky or just curious or kindly, but our conversation consisted mainly of my telling her how much I "loved" the gym teacher and the music teacher. Miss C. gave no advice as far as I can remember. She just let me talk. I did not have a crush on her; I considered her my equal.

Grammar school was liberally larded with memorable characters, one of whom was the art teacher, a plump red-head who loved the color green more than life itself, I sometimes believed. *Everything* she wore was either entirely green or had green in it prominently. Most impressive of all, however, were her green fingernails. At that time, no one wore anything but shades of pink or red, so the green nail polish Miss H. wore remains in my memory as outstanding.

Miss H. taught a class which I regularly failed. Next to gym, art was my worst subject. On the strength of my handwriting, or rather the weakness of it, Miss H. was able to bring my grades down far enough for me to graduate third instead of first where I would have been if our academic marks alone were counted.

My parents speculated that my being Jewish was the real reason for the downgrading. I will never, never know. Such a question mark

Continued on Page 13

Music

Sector 27 is "Not Ready"

Sector 27

"Not Ready"

b/w "Can't Keep Away"

Panic Records (British Import)

Produced by Steve Lillywhite

Reviewed by Porter Mortell

Following the release of their second album, *TRB Two* and a U.S. concert tour in 1979, the Tom Robinson Band disbanded. Since that time Robinson has helped form a new band, Sector 27, with Jo Burt, Derek Quinton and Stevie B. They have just released their first single, "Not Ready," and their first album is forthcoming.

"Not Ready" is a poor preview for a new group. It demonstrates all the qualities of a band that, ironically, is "not ready" to perform publicly or record just yet. The musicians are struggling against each other when they should be producing a tight, clean and crisp sound. The guitars

sound muddled, the percussion is rather faint and unimaginative. Robinson screeches his lyrics — not because his message is particularly compelling — but in order to be heard above Burt's, Quinton's and Stevie B.'s plodding, thick-sounding noise.

The flip side, "Can't Keep Away," redeems Sector 27's reputation. It is an unpretentious, direct and clear-sounding tune. The bass and drums blend smoothly with Robinson's less frantic singing to express the anguish of a man who "can't keep away" from train station tearoom activity. This is a gay song unlike any of his others to be found on *Power in the Darkness* or *TRB Two*.

"Can't Keep Away" won't become a gay anthem like "Glad To Be Gay" or a message of love set to music like "Black Angel." And it is neither embarrassingly self-consciously gay or political — indicative of the differing focus of

Sector 27 from TRB. Interviewed by *New Musical Express* earlier this summer, Robinson explained the differences between the two bands:

What we're trying to do is make the music and words a whole song rather than just a set of lyrics with music to back them. We're trying to say something by the totality of music and words that couldn't be said in any other way . . . We hope that the song and the lyrics affect you at more than an intellectual level. I'm fed up with making music just for the mind and not for the body.

With strong musical skill to complement intelligent and unaffected lyrics, Sector 27 has a reasonable chance for critical success. Certainly Robinson has a well-thought-out notion of what constitutes good music. Now it is just a matter of waiting to see if he and the rest of Sector 27 can translate these ideas successfully.

Cookie Jones

By Jennifer Camper



Bound and Gagged

Continued from page 9

than others. But the avant garde arts have always been a haven for people with minds who want to express themselves, who are different, who set themselves apart, and you know new wave music is certainly not sexual; it's just another leading edge of avant garde art . . . this is really performable music — very accessible in a lot of ways — and it makes a lot of sense to me that a lot of the people that are involved in the scene are gay . . .

Trude: . . . I think it's important for people to open up their minds, you know . . . it's hard to imagine that gay people could be narrow-minded, too, because being gay in itself is something like making a statement that you *are* outside of society . . . but a lot of the gay people are very narrow-minded. I find that.

Marcia: I think that a lot of the real hefty-duty feminist-separatist lesbian types that are so — when I was going to college I was running into people like this, and they were just incredibly closed-minded people . . . very dogmatic.

Deni: . . . As Martha said, there's no way that we all act or that we all look, so that's not something to be reckoned with, but in just a personal sense, I think it just comes back down to this sense of individualism and sort of rebellion, rebellion against a sort of grey nowhere where everybody is, or seems to be. And I don't mind at all identifying with various groups of people, you know, I fit into a lot of different groups of people, if I want to really think about it, cut myself up into pieces, but I would rather always float between them all, personally, and I think a lot of people are threatened by that: by anybody that feels that they are liberated enough to stray away from the safe confines of say, "lesbian behavior in Boston," or something like that. It's just very difficult to perceive, and so therefore you're perceived as the enemy somehow, you're going to take away everything that they worked so hard to build up, and on the contrary, I have my own bit to contribute to it, instead of trying to destroy anybody else's anything.

Marcia: I know personally, I like not being all that cleanly definable of a person, you know, like defying people's expectations . . . I just get really irritated at people who assess people by what they should be conforming to; how they expect them to act, and I think it's great that this woman from *The Real Paper* said we were puzzling. I'd rather be puzzling than predictable.

Rob: How did you feel about working for the audience at Prelude?

Trude: We had to play like four sets, twenty minutes on, twenty minutes off, and the first set there wasn't that many people there, but they were kind of like, a little clap, the second set there was a little more enthusiastic crowd with more people, the third set they

were like really applauding, the fourth set I think some people were dancing, jumping around, and really enthusiastic about it.

Marcia: These are people who are used to listening to a lot of disco. **Trude:** We never got asked back, though. They usually have, like, this kind of mellowed-out stuff, I think we're kind of loud for the area, they get complaints.

Martha: But it was fun playing there, and I think a lot of the younger women, whether they'd heard this kind of music or not just really enjoyed it, the fact that there was a lot of energy, and they enjoyed seeing women up there doing this stuff, you know, they really loved it. I think a lot of the older women who just want to come in and sip Bloody Marys and listen to jazz or some blues or something like that were real turned off. But you know, give everybody a chance, that's what I figure, everybody should have their Sunday afternoon.

As one of the "five female bands in the world" [only a slight exaggeration] the women of B&G make their only overtly feminist statement simply by getting up on stage together.

Marcia: We're getting a lot of good response from other women that are interested in playing music. It's true that there are not that many all-women bands, and we're trailblazing — giving people the confidence, or setting an example, like if they can do it, we can do it too . . .

GAYS, PUNKS & VIOLENCE

One of the greatest barriers between gays and the punk scene is the fear, greatly inflated by straight media coverage, of violence around the punk clubs and violent behavior coming from punks themselves. If anything, this is the area in which the bond between the gay community and the new wave community should be most clear — for we are all victims of the same violence and fear of violence. Trude, the most avowedly straight member of the band, nonetheless heavily frequents gay clubs, and says, "I think that you just overcome a fear by being involved in something. It's like, I used to feel scared to go into Prelude. I was terrified of going to Prelude, because I was afraid that some dyke woman was gonna come and pick me up and I had no interest in it whatsoever. And then I did go there for a while and I didn't feel threatened, I didn't feel scared of being there. So I think: it's pretty much the situation — any new environment, you are going to feel alienated and outside of things."

I found the women of B&G made no differentiation between the violence they encounter as lesbians, as women or as punks.

Deni: Some women that we know are going into court to testify at the arraignment of some boys from Quincy [Massachusetts] who had been making trouble at the new wave clubs, outside, and they beat up somebody, and they were

like beating up all of these women, you know, and they finally got arrested, it's been a long time, finally the police responded to the phone calls, but there are lots of people like that who go to make trouble, and unfortunately they get away with it an awful lot, and the so-called punks or the gay people are victims just as much as people that would just drop into the bar for the first time to hear a band . . .

Trude: I have been pushed around enough, in certain not-funny situations at all, like being assaulted numerous times, and I've just had it, and I don't intend to let people come up to me and, you know, shoot a gun at me, or hold a knife to my throat, say, and try and take advantage of me, I just . . . I'd rather be dead . . . The next time it happens I'll probably get killed, but at this point I'm just crazed enough to put up a fight.

Deni: People who get involved in new wave usually, no matter what their sexual preferences, are real outsiders because, I mean, if we dare to look different, if we dare to look in weird ways, like right now I have tangerine-orange hair, that's my new color, it's difficult enough when people won't get used to your walking down the street looking strange . . .

A face devoid of features
A girl who was my friend
A mouth that shrieks like saxophones
A night that never ends

Someone made her dirty
No make-up on her face
It wasn't her decision
To leave the human race
("Personal Monsters")

Unicorn

Continued from Page 12
fester in the mind. Several years ago I bumped into Miss H. She was still a large woman, still vigorous, still sporting green attire. She remembered me. I did not ask her about my handwriting. I was just, oddly enough, happy to see her. As far as I know, she never married; maybe she was too young and green. . . .

I was thirteen years old when I graduated from grammar school. Everything frankly sexual was forbidden. Everything deeply emotional was confusing and seemed, in me, to go counter to the expectations of the adult world. I had learned to read and write but I certainly had not found out who or what I really was.

Youth is truly wasted on the young. Being young was an unending misery for me. I think it is up to us, as part of the movement into which we put so much effort, to provide educational materials and emotional support for the very young, the young with whom many of us might not wish to engage sexually, but for whose emotional struggles we should have abundant compassion.

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Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

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Once again we need 3x5 file card drawers (and indexers to help fill them!); the kind that are 3 drawers across fit best with our current 'system.' Call Mike at GCN 426-4469 if you can help.

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Please (13)

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LESBIAN MOTHERS

I am working on an article for GCN about lesbian mothers coming out to their children. If you'd like to share your experiences in doing this or discuss your reasons for not coming out, please write to Gloria Berkman, c/o GCN, 22 Bromfield Street, Boston, MA 02108. If you use real names in your description, please indicate if they should be changed in the article.

WHAT'S THE WORD, BIRD?

GCN needs news writers to let our readers know what's happening in lesbian and gay communities across the country and around the world. No previous writing experience is necessary — just a burning desire to get the word out! If you'd like to volunteer your services, write or call Denise Sudell at GCN, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

PEOPLE W/ACCESS TO OFFSET MACHINES

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WOODEN DESK NEEDED

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ORGANIZATIONS

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If so, you need us and we need you! Write to the North American Man/Boy Love Association for info: NAM/BLA PO Box 174-B, New York, NY 10018. (30)

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Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Nashua: 889-1416; Dover/Portsmouth: 431-1541. A statewide lesbian organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (c)

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar or write PO Box 11, Cambridge, MA 02138. (12)

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarlan Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

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D.O.B.

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PUBLICATIONS

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FOCUS

Focus: a bi-monthly journal for lesbians; \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays' graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

Prisoners



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read and answer
our Prisoner penpals in the classified

GCN gets lots of requests for penpal ads from prisoners. Almost none of them are paid for. If you would like to support the paper in this, and perhaps even increase the possibility of a more in depth dialogue between gay men and women on the inside and those of us lucky enough to be on the 'outside', please SEND MONEY. (We also send free subs to prisoners who ask.) In any case take the time to get to know someone who's getting more or less fucked over by strait law (euphemistically called 'justice') and who's obviously very lonely.

I've been meaning to write you for some time now but for lack of funds for stamps I'm just now getting around to it. I admit my handwriting isn't all that grand but I sure could use somebody company, even if it's in writing. I feel I'm in touch with my emotions and would like someone to help me move up in the world mentally. Danny MEYERS, Box 779 #158078, Marquette, MI 49855 (14)

Good artist, good sense of humor, needs correspondence. All ages. Frederick TATE, Box 87 C63161, North#2, Menard, IL 62259. (14)

Anyone that would like to write to me, well I guess I could tell you now that I'd appreciate it very much. My hobbies are bowling and tennis, I'm a Libra, and I love sex, especially with men older than I am. James CODY, Box 520 #257061, Walla Walla, WA 99362. (14)

WE are trying to start a Prisoner Project to do outreach (especially to lesbian prisoners), to send out books and letters, and to help do research on prisoners' mail rights (making more public the harassment that wardens and prison mail rooms exercise over lesbian and gay prisoners). If you're interested write Mike Riegle at GCN. Also, we send FREE subscriptions to prisoners who ask. Contributions to help GCN do this are most welcome!

NO MONEY PLEASE!
Before you send cash to prisoners, no matter how sincere their requests, remember that word will get around that the GCN penpal list is a good place to get money. Please don't send money to anyone, no matter how sincere (especially at Starke, FL).

I wish to correspond with a gay person, age and sex it doesn't matter. I love most all sports and am most willing to learn. I wish for a meaningful and dependable relationship, someone that I may talk to. Phil BARNETT, Box 41 #8608, Michigan City, IN 46360. (14)

I hope this letter finds you and your staff in gay spirits and making much progress in the news media. I am incarcerated and without family or friends and in need of correspondence. I would prefer gays but will answer all. Robert CORRELL, Box 5500 #155-265, Chillicothe, OH 45601. (14)

Please send me one of free subs for prisoners. I am interested in the gay movements, its barriers and its champions. I would also like to get someone to write to me. Charles GANNON, Box 607, Carson City, NV 89701. (14)

I long to write to anyone that would write to a gay prisoner. I became gay in prison because it is a way of life to show someone you want to be loved and to love in return. I love being gay and expressing my feelings to another man. I would really like to write anyone from the streets. I have a good personality, David JOHNSON, P.M.B. #84970, CBB, Angola, LA 70712. (14)

Seeking correspondence with someone because I'm so lonely. Also please send me some issues of your paper so I may know what's happening the gay world. Peaches COOPER, Box 1000 #40659-115, Lewisburg, PA 17837. (14)

Am very poetic and artistically inclined. Please write me. Ray HOWATER, Box 14 #15497, Boise, ID 83707. (14)

Seeking a sincere relationship with a gay, middle-aged or older male, who is willing to assist me in my legal endeavors at gaining my freedom or sentence reduction. No religious fanatics, please! Write Tommy L. RAGAN, Box 520 #349-437, Walla Walla, WA 99362. (14)

I'm happily gay but very lonely. It's hard to find someone to trust in here. Please by my friend. Jay DeLANE, Box 87 A-98183, Menard, IL 62259. (14)

Into weightlifting (24" biceps!) looking for feminine gay man to write and have enjoyable relationship. Billy HUGHES, Box 14, #14913, Boise, ID 83707. (14)

I am a reader of your paper and would like to ask if there is anyone out there who'd write me. I'm an attractive, masculine male into weight-lifting, wrestling and music. Darryl CHILDRESS, Box 97, #95240, McAlester, OK 74501. (14)

Wanted: All sincere and open-minded people who would like to share some light with an inmate who is sincere, honest and desperately in need of a pen pal, friend and possible a companion. Woodrow DIGGS, 049896, Box 747, Starke, FL 32091. (13)

I am a gay and would like to establish relationships with other gay and bisexual persons. My interests include all sports, contact bridge, music, dancing, fishing, camping, drama, trees and flowers in and out of bloom and travel real and imagined. Edgar A. WHITE, 145-190, Lucasville, OH 45699. (13)

Without contact with the outside world, I suffer from extreme loneliness and loss of family, since I've no one to correspond with. I'm reaching out for a new relationship. I don't seek pity, but sincere honesty and real understanding. To possess a few trustworthy correspondents while confined would surely add a ray of sunshine to what is now a very dark and lonely situation. T. Chico WILLIAMS, Box 45699-151-525, Lucasville, OH 45699. (13)

I am a homosexual and have been convicted of a crime (rape) that I truly did not commit, because I am a black man and also an open homosexual who stands up for my rights as a gay person. Since I am here I have been studying the history of rape and rape charges being used against black people. I'm trying to get back into court to defend myself but I need some help from you. all, some books on gay rights and prisoners rights or some advice. Thank you, Lavanea JACKSON, 73862, RSP Reldsville, GA 30499. (12)

There was a riot here at Idaho State Pen because of the terrible conditions and now I'm alone because they've transferred out my best friends to other prisons and taken my things. Would some reader of GCN write me? I enjoy the paper very much. Because I'm gay I've had a lot of troubles in here, beatings and bad treatment and my parents and friends have disowned me, but I still feel something can be worked out. Michael HOLDEN, 16954, Box 14, A block, C-69, Boise, ID 83707. (12)

I read about your prisoner project and it a great idea! I'm a gay prisoner and know all too well the hardships involved in establishing our culture 'behind the walls'. I've spent several years fighting the prisons' policy banning homosexual magazines and books from entering (even though they let any type of heterosexual magazines in. I'd love to correspond with someone out there! Jack KUNSMAN, 30254 Pembroke Station, Danbury, CT 06810. (14)

I'm an American Indian, Cherokee, and gay. I like cooking and housekeeping and camping and horseback riding. I like to please people in their needs. A close friend told me about your organization and I feel you can find me someone to write to. Thank you, lonesome, Timothy LIVINGSTON, A062280, ZCI 075, Box 518, Zephyrhills, FL 33599 (14)

A dear friend, who is also on the Florida Chain Gang, and I were talking about how we are lonely even in the middle of all these men. I'm gay but keep it under raps because being gay in prison they think all you want is to suck and get fucked, which isn't the case because I want someone special just like everyone else. James THOMPSON, Box 628 #059785, Lake Butler, FL 32054. (14)

Calendar

weekly events

sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St. Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

Boston, MA — Chiltern Running Club. Jogging and racing on the Esplanade. Sundays at 1, Mon., Wed. & Fri. at 6. Info: 482-5265.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Boston, MA — Gay Recreational Activities Committee (GRAC) Volleyball. Fenway (Rose Garden). 11am-1pm. Men and women. 282-9181 for info.

Cambridge, MA — "Closet Space" (WCAS, 740AM), a weekly public affairs program for lesbians and gay men. 10:30am.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336 or 443-4775. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

New York, NY — Meeting of Gay and Lesbian Blind at the Gay and Lesbian Services Center, 110 E. 23rd St. Suite 502. 4-6pm. Info: Michael at 362-8729.

New York, NY — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1246.

coming events

The annual Lesbians with Children conference, previously held in the fall, will probably be held in the Spring of '81. Info: Lesbians With Children Support Group at the Cambridge Women's Center, 48 Pleasant St., Cambridge, MA 02139, or call 354-8807 between 8 and 10pm Thursday eves.

oct 5 sun

Cambridge, MA — Boston Area Lesbian and Gay History Project is sponsoring a talk illustrated with slides "Our Boston Heritage" in room 150, Bldg. 9, 77 Mass Ave (MIT) at 7:30pm. Signed for the hearing impaired. Donation \$2.

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks House, Harvard Yard. 1-3pm. Newcomers are especially welcome. Info: Beth 666-4278 or Dee 661-7223.

Boston, MA — "Issues facing gay people in Boston," a talk by Richard C. Pillard, at the Community Church of Boston, 565 Boylston St. (Copley Square). 11am. Free. childcare available.

6 mon

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

New York, NY — Comité Homosexual Latinoamericano. 7pm. 433 E. 6th St. Apt. 5R. Info: 786-2893.

mondays

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground. 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

New York, NY — Gay Overeaters Anonymous, for lesbians and gay men, meet at 7:30pm at Grace Square Hosp. 420 E. 76th St.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

tuesdays

New York, NY — WBAI (99.5FM) The Lesbian Show. 8:30pm. 279-0707.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Cell 661-3633 for info on all DOB activities.

New Bedford, MA — Rap group at the Ald Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Tuesday eves, 7:30pm. Info: 278-5475.

New York, NY — Meeting of Politically Involved Lesbians and Gays. Under Twenty-two (PIGLUT), 339 Lafayette St. (top floor). Info: Michael 236-2397. Open to all 21 and under.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

wednesdays

Boston, MA — Gay Youth Rap Group, organized by the Boston Alliance of Gay and Lesbian Youth for gay women and men 14-22. 7-9pm. 128A Tremont St. (near Park St.) Info: BAGLY 338-9472 or the Hotline 426-9371.

9 thurs

Boston, MA — GCN NEEDS VOLUNTEERS FOR PROOFREADING AND LAYOUT. SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Lesbian and Gay Pride meeting for people interested in planning community events as part of the committee's year-round organizing work. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7:30pm sharpish!

Boston, MA — Boston Women's self-defense course begins tonight. To register call 491-2162.

New York, NY — "Portrait of a lesbian friendship circle," a talk and slide show compiled in part from Lesbian Herstory Archives materials. Gay Women's Alternative, at the Universalist Church, Central Park West at 76th St. 8pm. \$3 contribution. All women welcome.

New York, NY — "Where to go in New York for all kinds of gay help and services," by Tom Adamsky. West Side Discussion Group, Greenwich House, 7th Ave. So. at Barrow. 8:30pm. Social hour follows. \$2 contribution.

10 fri

Boston, MA — Northeast Lesbian AA and Al-Anon Second Annual Conference. Workshops on Daughters of alcoholics, women over 35, alternatives to traditional lover relationships, and many more. Open house, dinner and dance. UMass, downtown campus, 100 Arlington St. \$15 tee (more if/less if). Write: NELAA, c/o GCN Box 83, 22 Bromfield St., Boston, MA 02108.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Call 426-9371. (M-F, 6pm-midnight) for info.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 18 Haviland St. (near Auditorium stop). 287-7573.

Boston, MA — Gay Recreational Activities Committee (GRAC) volleyball (near Rose Garden in the Fenway). Men and women. 8:30-8:30pm.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

New York, NY — (WBAI, 99.5FM) Gay Rep. 279-0707. 8:30-9:30pm.

New York, NY — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

New York, NY — Chelsea Gay Association meets last Wed. of the month. Cotteehouse. Info: 691-7950.

New York, NY — Gay Opinion Forum. Last wed. of the month. 348 W. 14th St. 7:30pm. Info: 675-9227.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-10h and layout 6-10h. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thursdays. 8pm. Glad Day Book Shop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371 (6pm-midnight).

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Lunchtime Alternative concert series. Music of 12th to the 20th centuries. 12:15-12:45 at Church of the Covenant, 67 Newbury St. Free (donations accepted). Bring your lunch.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

BOSTON, MA — GCN NEEDS VOLUNTEERS TO HELP SEND OUT THE PAPER. IT'S FUN! SEE FRIDAYS ABOVE FOR DETAILS.

Boston, MA — Chiltern Mt. Club. Camping in Baxter State Park and day hike up Mt. Katahdin. Info: Roy (617) 247-1206 (h) or 864-5770 x2577 (w).

Storrs, CT — UConn Gay Alliance is sponsoring a dance. BYOB. Puerto Rican Center. 9pm. Info: 486-2273.

11 sat

New Brunswick, NJ — New Jersey Gay Coalition conference with keynote speakers Steve Endean and Leslie Cagan, workshops, performances, art and dancing. Registration from 9-10:30am at Rutgers Student Center. \$3 admission. Info: (201) 932-7886.

12 sun

Cambridge, MA — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg., 142 Memorial Dr. 3rd floor. Everyone welcome. Info: 253-5440.

Boston, MA — "Choosing your own family," a talk by Karen Lindsey at the Community Church of Boston, 565 Boylston St. (Copley Square). 11am. Free! Childcare available.

New York, NY — Robert Patrick will host "Gay Horizons" on Cable TV Channel 11. 11pm. (Featuring his "History of Homosexuality.")

Huntington, NY — Parents and Friends of Gays, an informal group of mothers and fathers of lesbian daughters and gay sons, meets on the second Sunday of every month in Huntington, L.I. Info: (516) 427-3683.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 48 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 823-9340.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome!

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — Chiltern basketball. 7-9pm. Lindemann Ctr. (near Gov't Ctr.), Stannford St. entrance. FREE! Info: Tony 238-1914.

Boston, MA — Chiltern Swimming for men and women over 40. 6-7pm; swimming for men of all ages 7-9pm. Lindemann Ctr. (near Gov't Ctr.) Info: 625-7924.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

Pittsfield, MA — Lesbians United meetings Info: Women's Services Center, 499-2425.

New York, NY — Consciousness Raising on Racism, sponsored by Black and White Men Together (BWMT/NY). 7:30pm. Info: Henry at 873-5572 or 799-9432 or Richard at 431-4674.

saturdays

Boston, MA — Gay Youth. Outings and activities for lesbians and gay men 14-22. Organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY). 128A Tremont St. (near Park St.). Info: BAGLY 338-9472 or Hotline 426-9371 (6-12pm eves).

Providence, RI — Gay Youth Group meets every other Saturday. Info: 272-9247.

New York, NY — Gay Youth Rap Group. Organized by and for gay youth. 1-4pm. 338 Lafayette St. (one block north of Houston), top floor. Open to all lesbian and gay youth 21 and under. Info: Merk 799-0388 or Michael 238-2397.

14 tues

Salem, MA — "A forum on lesbian and gay Cuban refugees," at the North Shore Gay Alliance meeting. Essex County Room, Student Union, Salem State College. 7:30pm.

Boston, MA — Chiltern Mountain Club. Executive committee meeting. Info: John (617) 245-4674.

15 wed

Cambridge, MA — Women Against Violence Against Women (WAVAW) is looking for new members. Open meeting at 7:15 featuring a slide show and discussion of our work. All interested women welcome. Cambridge Women's Center. 354-8807.

16 thurs

Boston, MA — GCN NEEDS VOLUNTEERS TO PROOFREAD AND LAYOUT THE PAPER. IT'S FUN! SEE THURSDAYS ABOVE FOR DETAILS.

New York, NY — "Gay sexual diseases end how to prevent them and cure them," a talk by Dr. Frank Rundle. West Side Discussion Group, Greenwich House, 7th Ave. So. at Barrow St. 8:30pm. \$2 donation. Social hour follows.

New York, NY — Gay Women's Alternative. Marilyn Hacker, poet and novelist, will read from her work. Universalist Church, Central Park West at 76th St. 8pm. \$3 contribution. All women welcome.

The deadline for Calendar items is Tuesday at noon for the following issue.